

**"THE 'MAKING' CHRIST"**

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MONTHLY**

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**AUGUST, 1939**

# SCHOOLS (Continued on inside back cover)

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Princeton  
Cornell  
Dartmouth  
Hamilton  
Hamden-Sydney  
Davidson  
Houghton  
Wheaton

Lafayette  
Iowa  
Bowdoin  
New York University  
Brown  
Washington and Jefferson  
St. Olaf's  
Pennsylvania Medical School  
Princeton Theological Seminary



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Publication Manager

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# MOODY MONTHLY

AUGUST, 1939

## EDITORIAL NOTES

There are two or three matters of importance we should like to lay before you. For all of these we would request your prayerful interest. **Attention, Some of them you will Please!** wish to keep in mind so you can help us make them known.

The Moody Bible Institute offers a new course in *Radio Broadcasting* with the opening of the fall term. Rev. Wendell P. Loveless will be the instructor, and the course will be practical and helpful. Those who are preparing for Christian work need a knowledge of radio technique. This school can properly teach this subject, for its own station and studios will make laboratory work possible.

The *International Conference on Prophecy* to be held (D. V.) in New York November 5-12, is attracting considerable attention. This event would mean much to town and country pastors, and it is hoped that through the co-operation of churches in the New York area, arrangements may be made to care for many of them. The secretary of the local committee is Dr. Joseph W. Hakes, 175 Nepperhan Avenue, Yonkers, N.Y.

The *Soul-winning Number* of the *MOODY MONTHLY* is planned for October. This special issue was much used of God the past two years. You have friends in the ministry or other forms of Christian work who should have this issue. Extra copies will be available at twenty cents each, or ten copies for a dollar. Perhaps this is a good time to start that friend on a trial subscription of eight months for a dollar.

What about the "*Let's Go Back to the Bible*" broadcast? We do not know the answer as yet. There is plenty of evidence that the message is needed. Will you not pray *daily*, that somehow this message may find a new and larger hearing in the weeks ahead?

The *Youth Rally* is planned for September 1-4. This is the fourth annual rally held over the Labor Day period. There is a special rate of \$4.00 for the entire period, Friday afternoon until Monday night, including room and meals. Word just received assures us of the presence of Commander R. G. Studd, of London. His father, Sir Kynaston Studd, was saved as a youth under the ministry of D. L. Moody. Other speakers will be Rev. Vance Havner, Dr. Archer E. Anderson, Rev. Joe Brice, M.A., Ph.D., Dr. Will H. Houghton, Rev. Wendell P. Loveless, Rev. Ralph E. Stewart, and Rev. C. B. Nordland. Our own Sunshine Gospel Trio will supply the messages in music.

There are indications that the coming year will be significant in the *Educational Division* of the Moody Bible Institute. Please remind young people of the wisdom of early registration. The fall term opens September 7.

✦ ✦ ✦

This was the theme of an interesting editorial in the *American Mercury*. We quote:

**Our Totalitarian "Liberals"** "From a political philosophy liberalism has been converted in recent years into just another orthodoxy, with a calendar of demi-gods headed by Stalin, and a calendar of demons that includes every critic, however mild, of Soviet Russia . . . . The feet of these liberals are . . . . firmly imbedded in the minds of totalitarian thinking."

This writer further says:

"What to believe at a given juncture, whom to hate, whom to honor, a complicated lingo of praise and abuse—it is all rigidly prescribed for the faithful 'liberals,' precisely as for other totalitarian sects."

We had opportunity for a closeup of a "liberal" group in action. The League of American Writers had its annual congress in New York. We happened to be there at the time and so we paid admission to Carnegie Hall for the public session in which there was some four hours of speeches. With smug self-satisfaction, these writers praised themselves, admitting they were liberal, tolerant, and modern.

We certainly need a new dictionary today. Words seem to have changed their meaning. Once every one knew the connotations of the word "liberal," but now it only seems to mean a Red ossification. Take this extract from the speech of the presiding officer and see how "liberal the liberals" are:

"A good writer is also a good reporter—and to a good reporter today there is no need of urging adherence to our cause. The good writer who looks at his world today with clarity, and who reports that world with honesty, is in himself our strongest ally . . . ."

"The major interest of the league has been cultural and not directly political. Our interest has not been so much in converting writers to the anti-fascist side as in encouraging them toward greater facility in their craft as a means of demonstrating to them the fact that no writer worthy of the name can possibly be anything but anti-Fascist."

Here is up-to-date evidence that there is no dogmatism as fixed as that of the self-worshipping "liberal."

A Boston (no less) newspaper and the *Transcript* (sh!) at that, carried a story and photo. The picture and story were all the way from New Orleans and had to do with

**This Thing Called Civilization, No. 8** an anti-profanity club at a college. The girl in the picture was dropping a penny into a box as a fine

for swearing. Think of this as news! Stirring news! Important enough to demand a picture! And there is the pert but unrepentant miss smiling as she deposits her penny. (Might we be permitted to pun and say we are surprised she has a penny, for the transaction indicates no sense!) She is cute in her profanity, so she thinks. The *Transcript* is modern in its news—so it thinks. And so civilization's indicator oscillates between inanity and insanity.

✦ ✦ ✦

Last March, *The Presbyterian* carried the following editorial entitled, "Auburn Joins Union":

**The Doctrinal Future** "Recently arrangements were completed whereby Auburn Seminary will be merged with Union seminary of New York, maintaining only a technical individuality. Similar theological tastes make this merger natural. Auburn, however, has a formal relation to our denomination which Union lacks, having separated because of its unorthodox teaching, many years ago. Auburn Seminary failed to find sufficient financial backing to carry on. It followed very heartily the trend away from conservative supernatural Christianity and many believe its fate was a direct result of its uncertain theological position. Union Seminary, however, is thoroughly secure financially. Much of its money was originally donated by strongly conservative people for the teaching of a positive and orthodox theology. *People making bequests for educational work always run the risk of having their donations some day support doctrines they might themselves abhor.*" (Italics ours.)

The editor has pointed out a lurking danger in every educational institution. Most of the great universities and seminaries were started and maintained by the money of men who believed the Bible. In our day many of these institutions are hotbeds of infidelity and communism. The departure was not sudden but gradual.

The Trustees of the Moody Bible Institute are trying in every possible way to safeguard its doctrinal future. We are glad to say that there is not a single person on the Board, Faculty, or Business Staff who has shown the least inclination to waver from "the faith which was once



delivered." At the annual meeting of the Board, the President of the Institute presented to the Board the regular doctrinal statement of the Institute signed by every member of the Faculty and Business Staff, and then every member of the Board set his signature to the same declaration of faith. This is required annually of all. A copy of the doctrinal statement will be sent to anyone who so requests.

Please pray that whatever else happens, the Moody Bible Institute may be kept true to Christ and to the Word of God, and may be not only sound in faith, but in character and motive.

\* \* \*

There is almost nowhere in the whole sphere of Christian living where men are as susceptible in self-deception as in the matter of giving. We once met a preacher who was an ardent advocate, and he thought a practitioner, of tithing. Yet he paid for his own books and periodicals out of his tithe! His specious reasoning was that being entitled to a better salary than he received, he could give his tithe and pay himself part of his salary at the same time.

The apostle in the twelfth of Romans seems to exhort us really to do what we pretend to do. If it's ministry (v. 7), let us be occupied with ministry. If it's giving (v. 8), we are to do it with liberality. II Corinthians 9:7 helps us understand this exhortation. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Actually he is saying—if you are going to give, do it! Don't half give. Don't take it out in exhorting others to give. You are to have part—full part—glad part. And if you do, you'll not be the poorer according to the following verse. But never separate the eighth verse from the seventh. "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

Paxton Hood once told a story worth repeating in this connection:

"A minister was about to leave his own congregation for the purpose of visiting London, on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure, he called together the principal persons connected with his charge, and said to them, 'Now I shall be asked whether we have conscientiously done all that we can for the removal of the debt; what answer am I to give? Brother so-and-so, can you in conscience say that you have given all you can?' 'Why, sir,' he replied, 'if you come to conscience I don't know that I can.' The same question he put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no longer any need for their pastor to wear out his soul in going to London on any such unpleasant excursion."

\* \* \*

The practical and the spiritual are

never in conflict—not even in contrast—in the Bible. Paul's letter to the

Ephesians carries spiritual truth of the highest reach, but it also carries practical applications of that truth.

You have noticed the great change in the walk of the one who was once a sinner but is now a saint. Once he "walked according to the course of this world," now he is to walk worthy of the Lord. Once he was dead, now he has life. Once he was in the depths, now he is seated in the heights, in the very heavenlies. Once he was without Christ, now he is in Christ. But the exhortation at the heart of such exalted and uplifting truth is "walk worthy."

Sometimes an ancient Egyptian ruler would take many children as mere babes to his court and bring them up. They would have nurses in the earlier years and later they would have tutors, who were called "father nurses." Many inscriptions have been found telling of these kings and their adopted children. They were called "children of the king's bringing up." What an appropriate designation for us! And what obligations gathering out of the exalted position and privileges!

Oh, to be Christians in the highest, holiest sense as we walk before a critical—yes, a cynical—world. And so we would sing with P. P. Bliss,

*"Children of God, O glorious calling!  
Surely His grace will keep us from falling."*

\* \* \*

Those who confidently expect education to save the world must be terribly hurt by the front page news presenting a university president seemingly as embezzler, forger,

and absconder. When one adds to this sad picture the photographs of judges who have been sentenced to the penitentiary, and others resigning under fire, two realizations are forced upon us—the first, that education has failed entirely when it fails to produce character, and the second realization is that through character failure the nations are in a bad way.

Economic failure has its source in moral failure, and moral failure is based on a closed Bible. What the scale is to music, and the multiplication table is to mathematics, the Bible is to character. It is the very "stuff" of life as well as the staff of life.

Leadership always has its dangers. "It takes a steady hand to carry a full cup." The successful man walks a narrow path with a chasm on one side and mire on the other. Independence, self-approval leading to self-adulation, the flattery of friends who betray even while they flatter—all of these place the leader in a place of peril. He is set on a pedestal, but the pedestal is pointed, with little room for the feet and much danger of toppling.

Paul the apostle saw this danger and expressed his fear in these words, "Lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). The preceding verses indicate Paul was thinking about this very

matter of leadership. Read carefully his vigorous sentences in I Corinthians 9:24-27.

We have had much occasion in recent years to complain of the quality of leadership this age offers. It's a day of little men in big jobs. But the evidence is piling up that it is also a day of limping men. The lameness is in character and is produced by an ignored Bible. Men in high places and low need our exhortation, "Let's go back to the Bible."

\* \* \*

We commend Senator Andrews of Florida for his resolution recently offered. The resolution reminded America of one adopted by

Congress in 1782, approving the printing of the Bible and recommending it to the inhabitants of the land.

Senator Andrews' second "Whereas" is important:

"Whereas, It is apparent that a revitalization of the moral and spiritual life of the nation and of the world is greatly to be desired."

The senator is right. "A revitalization of the moral and spiritual life of the nation . . . is greatly to be desired." We need a revival more than we need a boom. A boom frequently ends in a "bust." A revival ends in blessing. And the Bible is the only source of such quickening.

## UPPER OR SUPPER ROOM?

The early Church prayed in the upper room, the twentieth century Church cooks in the supper room.

Today the supper room has taken the place of the upper room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts. There is more fire in the range in the kitchen, than there is in the pulpit. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the pulpit. Ice cream chills the fervor of spiritual life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, they were praying in the upper room. They were not waiting on tables, they were waiting on God. They were not waiting for the fire from the stove, but for the fire from above. They were detained by the command of God, and not entertained by the cunning of men. They were all filled with the Holy Ghost, not stuffed with a stew or roast.

Oh, I would like the cooking squad put out, and the praying band put in; less ham and sham, and more heaven; less pie, and more piety; less use for the cook book, and more use for the old Book. Put out the fire in the kitchen and build it on the altar. More love and more life, fewer dinners and get after sinners. Let us have a church full of waiters on God, a church full of servers, serving God and waiting for His Son from heaven.—Selected.

# The "Making" Christ\*

## Let's Go Back to the Bible

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.

IT'S an old story, and may, or may not, be true. It is said that long ago a follower of one of the religions of the East, in derision said to a Christian, "And what is Jesus the carpenter of Nazareth making now?" Quickly and quietly came the reply, "He is now making caskets for the false religions of the world."

It is evident to an open-eyed traveler that not all religions are good for men. Some are without moral standards. Some are unclean in teaching and corrupting in influence. Damaging evidence, that men may be religious and wrong!

Christianity—real Christianity—is not a religion. Perhaps for purposes of classification it must be placed in such a category, but it differs from all religions in that it presents in simple terms a Person. Not precepts, or principles, but a Person! Not exhortation, or advice, but a Person!

Here is a suggestion, which may be new to some who are interested in religion. Read the four Gospels which record the life and words of Jesus, and see how constantly He said, "I am." You will see He not only makes Himself the center and the circumference, but the sum and substance of that which later came to be called Christianity.

And then if these religious people will read the Epistle to the Hebrews, they will see how an early Christian writer takes many things out of the old religious economy to show that these things pointed to the glorious person of Christ.

There are two little expressions in the New Testament which seem to have a direct relationship to each other, even though separated by pages in the Bible and by time in their utterance. Here they are—"Come ye after me, and I will make you" (Mark 1:17); He "hath made us" (Rev. 1:6).

Great! All He promised was to make them fishers of men. What He did for them finally was to make them rulers of men. How did they get there? By merely allowing Him to "make" them.

THERE are three sorts of religious persons who are using the name of Christ. You might relate their opinions to this making idea in this way. There are some people who are "making" Christ. That is to say, the Christ in whom they believe is not the Christ of the Bible, for these people reject the Bible. Now

\*This was the last of the "Let's Go Back to the Bible" messages, given during recent months over a network of eleven radio broadcasting stations. The series had the evident blessing of the Lord upon it, and plans are being made to resume the broadcasts (D.V.) under the same title in the fall. Prayer for definite guidance in this matter will be greatly appreciated.



Rev. Will H. Houghton, D.D.

if a person rejects the Christ of revelation, he has only a Christ of imagination, for the Bible gives us all we really know about Christ.

ANOTHER kind of religious folk are those who conceive of Christ and man as working together for the "making" of a man. This means a man is to do his best, and then Christ will augment his efforts and help him a little.

Personally, I'm glad there's a better gospel than that, and here it is in these two texts, "I will make you"—the word of Christ; and He "hath made us"—the word of the redeemed concerning Christ. His word is at the beginning of things. Their word is at the end of it all. He promised to make them, and He did!

Can you take in that scene down along the shore of Galilee? Some fishermen were casting their nets into the sea. A stranger appeared, who said to them, "Come ye after me, and I will make you." I know that's not the complete sentence. His full offer was to make them fishers of men, and He did that. But surely we have a right to place a period before completing the sentence, for Jesus Christ always has been in the business of making men. Remarkable it was that they forsook their nets and followed Him, for after all, as far as their knowledge went, He was only a peasant carpenter from Nazareth. They might well have felt there was nothing to gain by following Him.

In the much-repeated story of Jesus called "The Prodigal Son," He tells how the son one day said to the father, "Give me the portion of goods that falleth to me." And as you follow the self-willed youth from the palace to the pigpen, you

are forced to recognize that his first real defeat was when he said, "Give me."

Later, when the shady stories of his boon companions had been exchanged for the grunts of his pig companions, he had a chance to think it all over. He saw his own poverty and the comfort of his father's servants, and he decided to go back and ask for a servant's place. And now the thought in his mind is framed in the words, "Father . . . make me." His path to defeat started with the petition, "Give me"; but he found a forgiven past, and a future of hope when his petition became, "Make me."

WHAT a wonderful "making" Saviour we have! Just back of the expression, He "hath made us" are two inclusives of this making, He "loveth us, and loosed us from our sins by his own blood" (R.V.). You see, this making is a loving and loosing and lifting.

Even in the Old Testament, God gave evidence of His love for men, and gave Himself to the business of making men. See in the great chapter of summation, Hebrews 11, how God lifted men to make them:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude . . . By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure . . . By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. . . . By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained prom-

ises, stopped the mouths of lions."

Abraham was "lifted" from the childless to the one whose children were as the stars of the sky and the sands on the seashore.

Joseph was "lifted" from a pit to a throne.

Moses was "lifted" from a hider to a leader.

Rahab was "lifted" from harlot to housewife. And she became what everybody talks about but nobody wants to be—an ancestor. God in His matchless grace placed her in the family line through which He sent His only begotten Son into the world.

Say, you can't tell where you'll land if you'll allow Christ to make you. For in spite of men and demons He will some day bring you into His presence where you can join with those who exclaim, "He hath made us."

**B**UT there is another side to this making. If Christ is allowed to have His way, you may not be given leadership, but insignificance, even suffering in this world. Paul says, He "hath made us meet to be partakers of the inheritance" (Col. 1:12). Do you see what he is saying? We can never be worthy of the eternal inheritance which is just ahead for every believer in Christ. But Christ is now preparing us for the inheritance which He has prepared for us. He said to His own before He left this world, "I go to prepare a place for you . . . I will come again, and receive you unto myself" (John 14:2, 3).

The New Testament has much to say concerning the glorious inheritance which Christ is preparing for His own. But here the apostle tells us He is preparing His own for the inheritance.

One of the tragedies of American life is that a father will work hard all his days and pile up a fortune to leave to his son. After the father dies and the son enters into the inheritance, the father's provision becomes the son's destruction. The trouble is that the father prepared an inheritance for the son without preparing the son for the inheritance. God is not that kind of a father. By His grace an inheritance is being prepared, but if He has His way the inheritor will also be prepared.

Child of God, on a bed of pain at this very moment, perhaps this is an explanation of suffering in your life. Not all are going to share alike in the coming inheritance. Perhaps you are having the harder preparation for a larger share and larger responsibilities in the age ahead. It may be that He gives the hardest lessons to the apt pupils.

Certainly if you have received Christ as Saviour and yielded your life to Him, you will discover eventually that He will at least overrule these experiences of trial not only for His glory, but also

for your good. And in the midst of it all, remember "He loveth us." It is not merely that He loved us once and for all, when He placed His own Son on the cross to die in our stead, but the Revised Version changes that phrase, He "loved us," into the present tense—He "loveth us." He loved us then, He loves us now, and He will love us all the way along until His work of making is complete.

Here is the way John expressed it. Writing to those who believed in and appropriated Christ, he said, "Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2, R.V.).

You noticed, I hope, the method of His lifting. He "loosed us from our sins by his own blood." Heavenly messengers might be sent on important errands, but not all of them together could accomplish the work of the Cross. He "loosed us from our sins by his own blood." This mention of the blood is not popular in our day. It offends the sensibilities of some.

I remember away back in human history a man knew offense over this matter of the shedding of blood. There were two brothers—Cain and Abel. Quite evidently, even that early in history, there was some revelation of divine truth, and on the basis of the acceptance of this revelation, Abel brought his offering of a sacrifice and presented it before God. The offering was accepted. Abel was saying in substance, "God is holy, and I am

unholy. I have sinned, and am worthy of death. I acknowledge that by presenting the blood of a substitute."

Cain rejected revelation. He had his own opinion and his own religion. He thought he didn't need God's Word in the matter. He turned from any idea of a bloody sacrifice, and he brought an offering of the fruit of the land. But the offering was rejected. Now we get a glimpse of what is really back in the human heart under all its seeming culture and refinement. When Cain saw that Abel's offering was accepted, he murdered his brother. Superior, as he thought, to presenting the blood in sacrifice, he could shed his brother's blood in murder.

**D**RAMATICALLY interesting is the fact that this age, which thinks it is intellectually above accepting the blood sacrifice of Calvary, has become perhaps above all others an age of murder—mass murders in Russia, Germany, China, and Abyssinia, yes, and in America, with its millions of criminals who regard not human life.

Oh, yes, the Bible knows much more about us than we know about ourselves. And the Bible holds the explanation of all the strange happenings of the past twenty years—dictators and all. The Bible not only explains them, but prophesied their appearance.

"Christ has made us." That is what they say at the end of things. "Come and I will make you," was the beginning of it all. If you would know the motive, it is in the expression, "He loveth us." You see, it all originated with Him, therefore it is not what we can do, but what we allow Him to do.

Is there someone within sound of my voice who feels he has lost every earthly love? Well, Christ loves you. "Oh," you say, "but my life is so foul and unclean." Well, He knows that, but He loves you just the same, and He loves you so much He will lift you out of the foulness and cleanse you from the filth. Just bow your head now and say, "O Christ, I admit I've made a mess of my life. I want Thee to take it and make it, and I do now receive Thee as my Saviour." If you'll say that and mean it, this very day will become your spiritual birthday and the day of your entrance into that happy company who by His grace in a future day—perhaps soon—will be able to say,

"Unto him that loveth us, and loosed us from our sins in his own blood, and hath made us . . . to him be glory and dominion for ever and ever. Amen."

I wish to say that the MOODY MONTHLY is of inestimable value to me. I am a young man, in the fourth year of my ministry. I rejoice that your paper is so genuinely true to the Word.—H.J.W., Oldham, S. Dak.

## Abiding

By FANNY EDNA STAFFORD, Jamaica Plain, Mass.

"Christ in you" in daily living,  
Honors from the world unsought;  
"Christ in you" in daily hearing  
Echoes of the Father's thought.

"Christ in you" in quiet waiting,  
Listening to another's need,  
"Christ in you" in quiet service  
Ministering in helpful deed.

"Christ in you," another's sorrow  
Comforted with tender care;  
"Christ in you," another's gladness  
Brought you for your heart to share.

"Christ in you," divinest courage,  
Hour by hour, in darkness, light;  
"Christ in you," divinest power,  
Weakness strengthened, wrong made right.

"Christ in you" in exaltation,  
"Christ in you"—Gethsemane!  
"Christ in you the hope of glory,"  
Since the love-crowned Calvary.



# The Cause and Cure of Sin

By REV. HARRY RIMMER, D.D., Sc.D., Duluth, Minn.

An Address at the Founder's Week Conference

*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.—I John 1:5-2:2.*

**T**HERE is probably no suffering that comes to humanity that is worse than the malignancy of carcinoma.

I wish I knew the cause and cure of cancer. I would beggar myself and spend my life to save men from that suffering if I possibly could. On the other hand, I have discovered the cause and found the cure of a disease that is ten thousand times worse than cancer. Cancer slays the body of man, painfully and gruesomely, but there is a worse disease that slays his body, destroys his soul, and corrodes his very spirit. Cancer cannot harm the soul and the spirit; it operates in the flesh only. There is a disease that eats away the very character of man and woman alike. It destroys virtue; it defiles decency. It is a gruesome, filthy, and vile affliction. I know the cause—I know the cure.

What is this dread disease? The name of it is sin—S-I-N. Every suffering, every blight, every weakness and agony of all history is a symptom of that awful disease that the Word of God calls *sin*. It is a bitter reality. It destroyed the Garden of Eden; it brought the flood in the days of Noah; it made captives of the people of Israel; it destroyed Jerusalem; it crucified Christ; it has broken the hearts of men, women, and children, and wrecked homes and lives and nations today. There is no part of the entire earth where the blight of sin is not felt, and sometimes I think more now than ever in ages gone by.

**T**HERE are various mental attitudes of dishonesty which our age adopts toward the disease of sin that makes it impossible for humanity to recover from the consequence of this appalling horror. The first of these dishonest attitudes is the most common one—to deny the reality of sin. And, by the way, that is not a modern error. In the days when Peter the apostle debated with Simon Magus, the high priest of Gnosticism, Gnosticism taught that everything in the universe consisted of an effluvium that had gone out from God. Some day God would retract back into



Rev. Harry Rimmer, D.D., Sc.D.

Himself all that had flowed out from Himself, and that gathering in again would be salvation. And they had a creed. They said, "God is all. Therefore, all is God. God is good. Therefore, all is good." And then practical-minded philosophers said, "If God is all, and all is good, then what are you going to do with sin? Is that good?" And the old Gnostic philosophers said, "The only thing that we can do with it is to deny its reality." And so they said that sin was an illusion of human mentality. They taught that in the first century of our era. From that hour to this, the only people who have denied the reality of sin are those who have no adequate cure for its horrible consequences. The only person who can face the facts of sin honestly is one who knows how to get rid of it.

I do not see how any intelligent man can read the history of Rome, Greece, Sodom and Gomorrah, Chicago, New York, or Los Angeles and deny the reality of sin. My friends, it's real, and if you don't believe its reality now, its reality will destroy you later.

There is another class of mentally dishonest folk who try to get rid of the fact of sin by calling it an atavism. They admit its reality because they are

not quite blind, and so they say, "We can't blame ourselves for it." This is the "foolosophy" of evolution. We inherited certain traits from our animal ancestors, and once in a while we forget that we have evolved and we revert to those old animal instincts, and the result is what we call sin. That is Simon-pure nonsense. The refutations of the evolutionary philosophy of sin is simple. In the first place, animals have no moral sense. They have no code of law, no etiquette to guide their social conduct. And in the second place, in spite of that, men after all their evolution are hourly guilty of sins that animals wouldn't stoop to perpetrate. The clean decency of the beast of the field is a higher natural morality than the unclean conduct of hell-bent men. Why, men use their ingenuity, their inventive imagination, their God-given brains to invent new types of filth and lechery that an animal wouldn't be caught doing in the dark.

**T**HERE is another class of dishonest philosophers who try to get out of sin's dilemma by denying its possession. I have only one word to classify them. My brother, that's a liar's refuge. Yes, I said "liar" without apology, because I quote the Word of God. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us." When somebody says, "I am without sin," he doesn't deceive his wife, children, or neighbors. He has deceived himself alone. I don't know any greater folly than the folly of self-deception. I don't know any greater danger than the danger of self-deception.

The honest man admits the reality of sin, looks for the cause, and tries to find a cure. You don't have to look very far for the cause of sin. The human race is at war with an aggressive foe who has poisoned us with a poison gas against which we have no natural defense, and the cause of sin in one word is Satan, who has set himself to wreck

us that he might frustrate the kindly purposes of God. It is evident to even a casual philosopher that sin is objective. Look at the utter helplessness of the earth's holiest men and women to attain sinlessness as long as they were in a body of flesh. I know some godly and saintly people. It is a benediction to be in their presence, but if you asked them for their favorite Scripture verse, they would probably say something like this, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). They will put it in the present possessive tense—not the past. I have known men and women whose presence was a hallowing experience—it made you feel near to God—but they prayed daily, "Forgive me my transgressions," and trusted in the advocacy of Christ to keep them saved. Why, if sin is not objective, of whom you paddle your babies and try to get it out of them that way. Our enemy catches us young, and from the time we are able to crawl, he has set himself to ruin us. I have seen some youngsters no more than two or three years old, whose parents have failed in their obligation so that the child already seems to be possessed of the Devil if its juvenile will is crossed.

Now, of course, I am very old-fashioned. I am just as old-fashioned as the psalms of David or as the book of Romans, and I read in the Word of God that there is an implacable, bitter, and vicious enemy who will ruin us utterly and eternally if he can have his way. If I had no other argument for the objectivity of sin than this, I would rest my case on the temptation of Jesus Christ. If Christ was tempted by His own evil nature, then we are yet lost and He is not our Saviour from sin. But even a sinless God might be the object of a tempter, and if sin is objective, I can understand the temptation in the wilderness. I'll tell you where sin came from—I know its cause. When Lucifer was cast down out of his high place of dominion, God made a new order of beings to have that dominion that Lucifer had lost. And, driven by animosity, the Devil said, "If I can't have it, they shan't." And he set himself to ruin us, and every generation from Adam to our day has co-operated enthusiastically with the Devil for its own destruction and downfall.

Man, you're sick; you're sick unto eternal death as long as you are the object of Satan's dominion. But if you'd like to have the cure for the disease of sin, thank God, I know the cure. There's only one cause for the cure of any disease. Doctors nowadays who know their business don't treat symptoms. If you go to a doctor with a bad headache, he won't give you some pill for that headache—not if he's a doctor worth the initials M.D. He'll find out what is causing the headache. He'll cure the thing that makes the headache and the headache will disappear. Here we have

a cause at its basis, and the only way we can have a permanent cure of our sickness of sin is to get rid of the Devil. But he's a strong man. We're helpless in his hands. You know how helpless we are? Read the tenth chapter of Daniel and find out. Daniel tells how he set himself to pray. He prayed for twenty-one days and twenty-one nights before the answer came. And then the archangel came and said, "Daniel, your prayer was heard. Ever since you started to pray I've been on the way to bring the answer. But one of the emissaries of the ruler of the air met me, and I fought with him twenty-one days until Michael came to my aid." Here's a case where an archangel was hindered for three weeks by an emissary of the Devil. Brother, how much chance do you have?

I've never been afraid of a man, no matter how strong he was, when he was handcuffed, wrapped up in a straight jacket, and with a log and chain wound around his ankles. Jesus said when a stronger man than Satan shall bind the strong man, then you'll be free from his dominion. And I thank God that Jesus Christ has prevailed over my enemy to make him helpless and defenseless before me while I rest in the finished work of Jesus Christ. I was sick with sin, and I was sick unto death, and then I found the cure, and if you want an epitome of the entire therapy, I'll give it to you in three verses, "The blood of Jesus Christ [God's] Son cleanseth us from all sin" (1 John 1:7). That's the first step. You need something that will take away the virus of your disease. Here's the prescription—the blood of God's Son.

Now, there must be some co-operation on the part of the patient. The best medicine in the world will never help you as long as it stays on the shelf. Here's the circumstance—"if we confess our sins." Whosoever hideth his disease shall never get rid of it. "He that covereth his sins shall not prosper" (Prov. 28:13). You can't cover up your disease and cure it at the same time. The blood of Christ is there for your salvation, but you have to take it and confess your sins, and then we have this promise that "he is the propitiation for our sins." My friend, if ever you are healed of that eternal and awful disease called sin, that will kill your body and slay your soul and destroy your spirit, there are three steps that you will have to take.

First, you will have to put yourself under the cleansing power of Calvary's Cross. Then, you must come with humility, repentance, a sense of need, a desire to get right with God and repair the ravages of sin, to confess yourself a sinner and to receive Christ as your mercy and grace. That's all you have to do. God Almighty will take care of the rest. The last step is that we have an advocate, Jesus Christ the righteous. There are men in jail today because they had no capable lawyer to defend them. The town is full of lawyers who might have defended them, but they were never

retained. My friends, if ever you are set free from the prison house of Satan, you will have to get some able lawyer.

Let me tell you what we mean by the advocacy of Jesus Christ. In the matter of the acceptance of salvation, I'm a sovereign agent. The blood of Christ will save me, I know that, but it won't save me till I accept Christ as my Saviour. But when I come to Christ and receive Him as my Redeemer, I am done. From then on it belongs to Him to keep me saved and redeemed. And this is what the Bible means by the advocacy of Christ. You have never heard me say I was sinless and perfect. I'm going to be. I'm rapidly getting there, and I know when I'll be—about a second and a half after I get my new body. I'll never be sinless in this body. Every once in a while my ancient enemy, Satan, gets loose and trips me and down I go. And when he has caused me to stumble, he instantly appears before the throne of God and to the holy Judge he says, "Look at Rimmer! Do you call that a Christian? Are you satisfied with that?" Then before God can look, Jesus Christ stoops and covers me, and with His mantle of righteousness He hides me from the sight of heaven, and God looks where the Devil is pointing and sees Jesus. He says, "Yes, I call that a Christian. I am satisfied with that." And because I am covered by the person of Christ my Saviour, Satan has no cause in me that can bring me before the judgment bar of God to pay the penalty of sins that have been remitted by my Redeemer.

MY FRIENDS, why will you stagger in misery down the highway of self-indulgence to the certain goal of hell eternal, when you can mount up on the wings of Christ's righteousness to the heaven of God and be saved through a life supernal? I don't understand you. You know that the wages of sin is death. Then why will you die? Is it because you don't know how to apply the cure? When the Lord Jesus Christ was asked how men became saved from the consequences of sin, His answer was simple, "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven" (Matt. 10:32). If you will receive Christ as your Saviour and acknowledge Him as such before men on this earth, the awful consequence of sin will slide away from you, and you will enter into life eternal. There is only one clearer statement than that in all the Word of God. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Are you sick of sin? Are you sick with sin? Would you like to have a healthy, normal, happy, holy, and glorious life? Put yourself under the blood of Christ. Confess the Lord Jesus as your Saviour from sin, and the grace of God will care for you from that moment on through all eternity.

# Remarkable Features of Divine Prophecy in Relation to Unfolding Ages and Dispensations

Eighth in the Series of Articles on

*"Present-Day Darkness and the Floodlight of Prophecy"*

By REV. W. LAMB, Sydney, Australia

## PART I

THE word "dispensation" comes from the Greek word *oikonomia*, out of which has emerged such ordinary expressions as economy, system administration, and also the Bible word "dispensation." In the sacred Book we find that God has not dealt with the human race through all time in precisely the same way. The character of the divine relationship with man has changed from time to time in harmony with quite clearly revealed divine purpose. The operation of such gracious relationship is called a dispensation, while the period of any particular dispensation is called an age.

The subject is of greater importance than usually is recognized. This can easily be understood, especially in regard to the Bible use of the word "age," and also the frequency of its mention. The Greek word *aeon*, usually meaning age, occurs no less than 124 times in the New Testament. Yet the unfolding of the great divine program through Bible prophecy is almost hopelessly obscured, largely because this one Greek word has been translated into eight different English words.

It was the great God, who inhabits eternity, who ordained time to begin. God also makes it known that time is to have an end. The duration of time is shown in the Bible to be the whole period between the creation of man and the bringing into being of a new heaven and a new earth which, the Book tells us, are yet to appear. Also from the beginning, the whole duration of time is shown to have been divided in a variety of ways. There is the division of all time into days, months, and years by means of certain clearly defined movements as to the relationship of this earth to the moon. Then there are the divine divisions in regard to the whole of time called *aeons* or ages. The evidence for this is clear and definite.

In speaking of the mystery of this dispensation of the grace of God now given, which the apostle had received by revelation, Paul goes on to say of it, "Which in other ages was not made known unto the sons of men" (Eph. 3:5). The reference is to other ages which had preceded the age in which the world still is. In the same epistle, Paul also speaks of ages still to come, in which God is

going to "show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

The Bible speaks of three kinds of *aeons* or ages—ages that are past, ages still to come, and this present age, wherein, the apostle says, is given a dispensation of God's grace, which in ages before had not been known. It is evident that there is something in each of the ages that entirely distinguishes it from all the others. This age of ours also, is seen to have quite a different form of expression in regard to all the Creator's dealings with either a part, or with the whole, of the human race. It is this very thing that the divinely inspired apostle is here seeking to make clear, that for us now has come a dispensation of the grace of God which had never before been given to any one to know. It was this alteration in regard to the divine economy in relation to the human race, that has made the gospel age so different from the ages before, and is now so important in view of the ages that are yet to come. The old age ended with the death and resurrection of Jesus Christ. A new age then began and also a new method as to the operation of divine goodness. Not being able to distinguish this difference between the various ages and dispensations, as made known in the divine revelation, prevents many from having the proper appreciation of the sacred Scriptures. The Bible really begins to be a new and more precious Book to those who learn how to read it in the light of the dispensations.

BEFORE considering the specific features which make the difference in the ages, it seems necessary to inquire as to the number of them. How many ages have there been before this one of ours? How many ages are there yet to be? Before ever man had being, God inhabited eternity. It is possible there were other ages before those the Bible unfolds. Earnest students of God's Word offer a suggestion in regard to a quite possible long interval between the first and second verses of Genesis 1. In the suggestion there is at least an explanation offered in regard to those geological ages about which modern science has so much to tell.

Paul also speaks of ages yet to come in the near and far distant future, in which

God is going to show "the exceeding riches of his grace in his kindness toward us through Christ Jesus." This may be the reason why the only New Testament expression in relation to eternity is this very phrase, *aeons* of the *aeons*, ages of the ages. For, indeed, as was so well said by the late W. E. Blackstone, the best idea that mortal mind can comprehend in regard to infinity, or eternity, is that of continual measurement. This also may be why God makes mention of those other unfolding ages, stretching far away beyond the ages that relate to man and the earth as we know it.

The number seven is frequently in use in Bible divisions as to all time. Because of this, it may be seen that the number of the ages for man on this earth is seven. The suggestion will also be seen to have considerable support as we now go on to the consideration of distinctive characteristics peculiar to each one of the ages. This would suggest that just as God from the beginning arranged that seven days be one week, so also will seven ages complete the week of ages for our world as we know it.

The first age of man began with his creation. It ended with banishment from the presence and fellowship of God. This first age, for convenience' sake, is usually called the *age of innocence*, because in it there was no knowledge of evil in the mind of man. Man was capable always of communion and fellowship with his Creator. A covenant was made, which in its every known particular only could have been the highest delight to fulfill. In it also was the test as to whether man would accept as the rule of his life the authority of God's Word. The first sin was not really disobedience in regard to the forbidden fruit. It was rather doubt as to the word God had spoken.

It has always been the same down through all the ages; hence the awful tragedy of all life through the whole history of man. And it is foretold that in the closing days of this Christian age leaders in the Church shall turn away their ears from the truth unto fables. The way before all of mankind is either according to the Word of God, or the way of unbelief.

THERE were three remarkable prophetic features during the age of innocence. First, the divine judgment as



to sin. Through it we have divine explanation as to the mystery of death. The apostle Paul says of this, "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Second, the opening up of a way back to God. We are told how the Lord God made coats of skins and clothed those who had sinned. They were the skins of animals offered by the divine direction as the first sacrifices on earth for sin. "Without the shedding of blood there is no remission." God must have shown the first family this truth. The man and the woman had made aprons to cover up their nakedness. God provided them with a garment which again made them fit for the communion and fellowship of God. The whole is seen to be a fitting prophetic type of Christ, who was to be "made sin for us, that we might be made the righteousness of God in him" (II Cor. 5:21).

**T**HIRD, the prophetic announcement to Satan as to the seed of the woman, "It shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The bruising of the heel referred to the first advent of Christ; the bruising of the head, to the ultimate triumph of the Redeemer at the time of His second advent, when a groaning creation shall be delivered from the bondage of sin's corruption into the glorious liberty of those who then are to be revealed as the sons of God.

Really, the whole of the sacred Book, down to its last possible expression, through each succeeding age, is actually the unfolding of this ultimate divine purpose through Jesus Christ, the Son of God.

The second age is usually called the *age of conscience*; only for this reason, that no further law for the rule of life was then given to men. The word "conscience" is made up of the prefix "con," which means "with," and "science," which means "knowledge." Thus it is that the word "conscience" really means, with knowledge as to things which should be known.

Certainly, the second age of man began with the clearest knowledge of the three things already mentioned: the certainty of divine judgment on all sin; the way back to God through means of the sacrificial blood, and the promise of an ultimate victory over all evil. Perhaps one of the most frequent expressions usually heard is, "I will do as I like, and will go my own way." In the second age, man was permitted to go his own way, but there was always with him what the Bible calls conscience, which at that early time may have been more clear and distinct in its operation than now.

There also was then in vivid operation another very definite dispensation of the divine goodness. It was toward the end of this age that the Lord said, "My spirit shall not always strive with man." This much-used saying occurs only once in the Bible, and then it seems to refer only to what was a distinctly limited period of time, for there was added to it this

further expression, "Yet his days shall be an hundred and twenty years" (Gen. 6:3).

There may be almost a danger in now making this expression refer to the striving of the Holy Spirit in relation to the gospel ministry. Although under deep conviction of sin, many have been restrained from accepting salvation through saving faith in the Lord Jesus Christ because they fear they have committed the unpardonable sin, having resisted too long the earlier strivings of the Holy Spirit. It was during the age of the antediluvians that God said, "My spirit shall not always strive with man," and possibly had reference more particularly to the days of Noah. Then the striving of the Spirit ended with the awful judgment of sin in the Deluge, when the world that then was, perished. This may be why the period of 120 years was specially associated with this striving of the Spirit.

At any rate, the message of God for our age is plain enough. It is this: "Now is the accepted time, now is the day of salvation." Whosoever now believeth in the Son of God shall never perish, but shall have eternal life.

In the beginning of the age of conscience, rejecting the way back to God by means of the sacrificial blood, Cain murdered his brother Abel, who had offered unto God the more excellent sacrifice. The whole history of crime began, therefore, with the rejection of the divine way of atonement for sin.

Man had entered the second age with "the knowledge of good and evil," and at the close, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). So the Flood came, and the second age ended.

**J**UST three of the outstanding prophetic features are here mentioned. The first is that Enoch was translated that he should not see death and was not found, because God had translated him. Thus Enoch became the first prophetic type of the living and remaining believers to be translated to heaven along with the raised dead in Christ, before this age of ours ends with universal judgment, which is to be that of the Great Tribulation, out of which no flesh could ever be saved were its days not to be shortened.

On the other hand, Noah, preserved through the Flood, is the prophetic type of all those, including the nation Israel, who are to come out of this tribulation to serve the Lord day and night in His temple.

The third feature is the fact of our Lord's own prophetic saying, "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). The expression "Son of man" plainly shows this coming to be the actual appearing of Christ, especially to Israel, when every eye shall see Him, and when in the same moment the previously raptured Church will appear with Him in glory.

The third age is usually spoken of as

the dispensation of *human government*, because at its commencement, God set forth the first principles of man's relationship to God and also to his fellow man. Herein also were given new rules concerning the kind of food to be eaten. In this age meat was to be eaten as well as green herbs. Man was made responsible, as to judgment, for the shedding of man's blood. In this way the first human government on earth was set up and the first principles given for its direction.

At the beginning of the third age also, the divine promise was given that universal judgment would never again come by water. Also, like all the others, this age from its commencement, was characterized by the persistent tragedy of man's abject failure in relation to his God and his own well-being. Noah made wine and became drunken. Also, the mighty hunter after the souls of men, Nimrod, set up Babylon, concerning which God later said, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad" (Jer. 51:7).

This is certainly the divine description of the origin and ultimate unfolding of the whole history of organized false religion. The beginning of this wicked ecclesiastical system led to a great rebellion against God, through the wilful setting forth of a new way from earth to heaven. The divine judgment then came to mankind in the confusion of tongues, which at once brought the third age of man to an end.

**I**T WAS this confusion of tongues and the consequent scattering of the people which first divided the human race into nations. Universal war conditions developed, which have saturated the whole earth with human blood. And because of it, the awful misunderstanding will ever persist, which makes impossible of realization the vain philosophy of the "brotherhood of man." It also is a reason why Christ said that such things as wars and rumors of wars of necessity must continue until He shall return to set up the real government of God over all this earth. The nations are then again to be brought together, when the kingdom which the God of heaven is to set up is here. Then it is that earth's Redeemer will return from heaven to sit down here on the appointed throne of His glory.

We must go back to the third age for the origin of the threefold first division of the human race. Great prophetic declarations were then divinely made concerning this division, and their clear unfolding may be seen in all human history. From Ham was to emerge an inferior and servile posterity; from Shem, a race of people who would hold peculiar relationship with God; Japheth's posterity also would come to be seen as the enlarged races. The precise fulfillment of this great prophecy of the third age may be seen in a sense through all the unfolding pages of all human history.

(To be concluded in the next issue.)

Moody Monthly

# The Prince of This World

By STEPHEN E. SLOCUM, Ph.D., Ardmore, Pa.

IN ONE of the great dramatic passages of the Bible, the spotlight is suddenly turned on Public Enemy No. 1:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and walking up and down in it" (Job 1:6, 7).

The scene is full of action. Here is the archenemy of mankind stalking through the earth intent on evil, and leaving a trail of disaster in his wake. To Job he brought the sudden loss of all his possessions, a great catastrophe which bereaved him at one stroke of his twelve sons and daughters, and a loathsome disease which landed him on an ash heap. All the afflictions common to mankind are here except death, which is a welcome release to those who suffer like Job.

Satan is a Hebrew word meaning "enemy." It is always used in the singular, and wherever it appears in the Scriptures it refers to a unique personality, as in the passage just quoted. David said of his adversary, "Set thou a wicked man over him: and let Satan stand at his right hand" (Ps. 109:6). In the vision of Zechariah he saw "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him" (Zech. 3:1). Joshua is the same name as Jesus, and is the Old Testament antitype of the Messiah.

IN THE life of Christ, Satan frequently appears "standing at his right hand to resist him." A notable instance is the threefold temptation of Jesus in the wilderness (Matt. 4:1-11). Here the personality of Satan stands out as clearly and definitely as in his portrait in Job. Surely Jesus used the personal form of address when He said, "Get thee hence, Satan!" When Peter had the presumption to contradict his Lord on the purpose of the incarnation, Jesus replied, "Get thee behind me, Satan!" (Matt. 16:23). The command was not addressed to Peter, but to the enemy who prompted him. This is confirmed by Jesus' words in predicting Peter's denial, saying, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31). The personality of the enemy was further revealed when the seventy disciples whom Jesus had sent before Him, returned saying, "Lord, even the devils are subject unto us through thy name," and He replied, "I beheld Satan as lightning fall from heaven" (Luke 10:

17, 18). It was a preview of Calvary as recorded in the Messianic prophecy of Isaiah, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" (Isa. 14:12).

We hear little about Satan in these days, although we see plenty of his works. Great segments of Christendom have reverted to barbarism. Evolution has broken down into reversion to type. The greatest achievement of science is the menace of destroying all civilization. Men are ruled by fear instead of reason. Liberty is shackled hand and foot. The hard fact confronting the world today is the rising tide of evil which threatens to sweep away all the barriers of Christian civilization. Political observers express themselves in the spirit, if not in the words, of Paul, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). In a word, we wrestle against Satan, the enemy that Isaiah apostrophized as "thou which didst weaken the nations." The revolution that has thrust humanity back into the dark ages is not the work of individuals or of nations. These are but puppets in the grip of intangible forces that galvanize them into action. Evidence rests on the diagnosis of psychiatrists who assert that the leaders of the revolution are psychopaths, paranoiacs, megalomaniacs, Frankenstein monsters with the soulless activity of robots. If we should say of these psychopaths who fatten on humanity, that they are possessed with a devil, it would be a succinct and reasonable diagnosis.

But political evils are only a portion of the burden of humanity. Today, as from the beginning of time, the world throbs with pain. Notwithstanding the great advance in medical science, disease persists and death is inevitable. There is no anodyne either in medicine or philosophy for mental anguish. The story of Job is a modern instance. All the details of the loss of his property, the calamity that destroyed his children, and the disease that brought him to the dust may be read on the front page of tomorrow's paper. The source of these evils is ascribed in the Scriptures to Satan, and it may well be compounding a felony to provide him with an alibi. The essential difference between Job's outlook and ours is not in the source of evil, but in the transforming fact that Calvary has intervened between his day and ours. Job lived in the obscurity of an age before Abraham, but in the revelation in Christ, "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow

of death, upon them hath the light shined" (Isa. 9:2).

When we are overtaken by the misfortunes of life, it is natural to ask why. Why are we singled out for affliction? Is it a punishment for sin? Is the Almighty a cruel God? If God afflicts, where may comfort be found? How can a God of love inflict suffering upon innocent children? The conventional answer of the Church to such agonized queries is that God knows best; that affliction has a divine purpose which will be revealed in due time; that the Christian attitude toward all the contingencies of life should be one of passive resignation. But such an easy complacency does not heal the wounded spirit. It is a simple matter to say, "Be resigned," but is such a prescription truly scriptural? Does God, then, ordain suffering? Certainly disease and death are as alien to God as sin, for it is written that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Likewise, suffering is alien to God, for in the last great revelation with which the Bible closes, we have the promise that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). When Lazarus died, Jesus wept. He did not exhort Mary and Martha to be resigned. He acted at once to restore Lazarus to life. If God ordained that Lazarus should die, how is it that Jesus revoked the ordinance?

THE idea that all the tribulations of this life are ordained by God is an ancient theological dogma that stems from theologians of the sixteenth century. Melancthon, in his *Commentary on Paul's Epistle to the Romans* (1525), asserted that God created all things, evil as well as good. Zwingli, in his work on *Providence* (1530), held that God is the author, mover, and impeller to sin; that He caused David to commit adultery and Judas to betray his Lord. Calvin held similar views, and Beza asserted that the Almighty created certain men to work evil. Such a theology might well counsel resignation, but we may rejoice that the teaching of the Scriptures leads to a different viewpoint, and supplies a real and abiding comfort.

Jesus ascribed disease to the same enemy that afflicted Job. In healing the woman on the Sabbath Day, He said, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:16). There is a far deeper significance to this passage than any question of Sabbath observance. The Pharisees' ob-

(Continued on page 664)

# Harvesting in



*In Egypt as it was in the days of the Pharaohs*



*In Hungary still a woman's task*



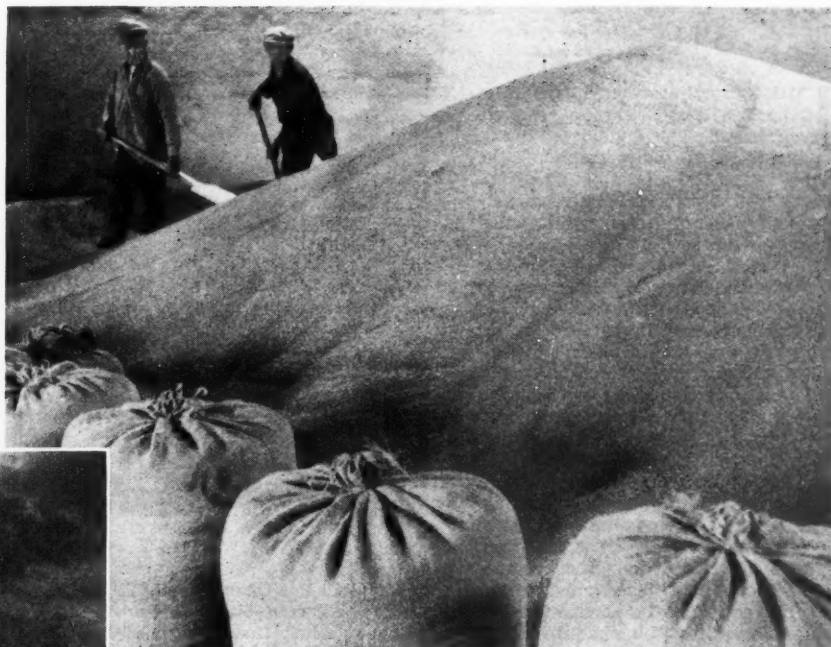
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*In Britain modern machinery is used*





# ing in other Lands



*In Russian Ukraine, a seemingly unlimited supply*



woman's tas

*ent, England, within a bus ride of the heart of London*



*In France the entire family assists*

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# "Triumphant in His Grace"

By REV. GEORGE WELLS ARMS, D.D., Brooklyn, N.Y.

*It is finished.*—John 19:30.

*For Christ is the end of the law for righteousness to every one that believeth.*—Romans 10:4.

THE Gospels are the foundation of the Epistles. Neither is complete in itself. The one gives us the great facts of redemption; the other gives us the interpretation or explanation of those facts. This explanation of the facts of redemption is called doctrine or theology.

The first of these verses takes us into the historical past nineteen hundred years ago. The fact that Jesus our Lord was led outside the city gate and nailed to the cross is just as historical an event as the assassination of Julius Caesar. That Christ hung there upon the cross and poured forth His blood, crying out, "It is finished," is a fact. Christianity is founded upon fact and not upon theory. What Christianity brings to us and what it results in, therefore, are facts.

The fact of the cross has become the most stupendous event in the history of the ages. It has divided the calendar into B.C. and A.D. The symbol of the cross has encircled the earth. Yet the cross would mean nothing had there been no inspired interpretation as to its meaning. Thousand of others have been crucified, yet it is this one cross that alone has any significance and stands out among all other crosses, because upon it hung God's Lamb who took away the sin of the world. That this is what happened on the cross we learn through the inspired writings. The interpretation, or doctrine, is therefore of equal importance with the fact. For one to say, for instance, "I am interested in the fact of marriage, but not in its meaning or its interpretation," would lead to shipwreck, as it has with many poor, superficial souls. The reverse position, to be interested in the meaning of marriage but care nothing for the fact, would be just as calamitous. All of this is abundantly true when we try to divorce the facts of Christianity from their interpretation, or give an interpretation not substantiated by fact. When fact and doctrine are, therefore, properly related, the great doctrines of Christianity become also its great facts.

Our second verse gives us the interpretation of the fact of the cross. Christ in His finished work has become "the end of the law for righteousness to every one that believeth," or everyone who rests his case upon the great fact of redemption as set forth on Calvary. Notice, the verse speaks of the law. It assumes that there is a law, at least of some kind, and that all are under this law. We are all more or less continuously conscious of being under law of some sort all of the time.

Yet the matter is still deeper. Above



Rev. George Wells Arms

and beyond all this there is a moral law, so that whether in city or desert we stand before a holy God, with conscience making cowards of us all. This does not happen only to those who know the Bible; the pagan and heathen cut themselves with stones and knives seeking to satisfy the accusing conscience. From the day of Adam, long before God gave the Ten Commandments from Mount Sinai, man has realized that he is a moral creature, which he would not be if there were no moral code; and there would be no moral code were it not that the very nature of God is moral, to whom man must answer. It is because of this man cries out, "Against thee, thee only, have I sinned" (Ps. 51:4). "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done" (*Book of Prayer*). "There is none righteous, no not one" (Rom. 3:10).

It is this moral law of righteousness, then, to which our verse refers, under which we all are and which we have all broken. Christ bore testimony that He fulfilled it and satisfied its every claim, by His own words on the cross, "It is finished." Thus He becomes the end of that law of righteousness in fulfilling it and satisfying it to every one of us who believes on Him.

It is the nobility of man that he is a moral being, and it is also his undoing. A perfect God with a moral code can be satisfied with nothing less than perfection. It is not as though God had formulated the moral law as something to "put over on us," a kind of arbitrary condition of salvation; but His very nature is so perfect that for Him to countenance anything less than perfection would make Him a partaker of sin. This is what we call God's righteousness.

Over against this is what we call man's righteousness, i.e., man seeking to justify himself on the basis of what he is, rather than on the basis of what God is. Man says, "I am doing the best I can. I never did anything real bad. I am much better than so and so." All of which may be very true; but, after all, it is only man's righteousness and it is imperfection. When men seek to trust to themselves on this ground, we call them "character salvationists." They are expecting that their own goodness is sufficient to give them standing before God (to get them to heaven) and that a just God will not turn them down.

But it is this very justice of God that does turn them down. He is infinitely perfect. What fellowship has perfection with imperfection, or "what communion hath light with darkness" (II Cor. 6:14)? God's righteousness demands perfection. If we break one point of the law, we are guilty of all. If we pass a traffic light, we are just as much under the law as if we broke into a house. As Paul says, "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet" (Rom. 7:7 R. V.). I might be guiltless of all the rest, but here I become a law breaker. Before the righteousness of God, man's righteousness is a complete failure. He has no hope.

Of all the sons of men there has been but one who could fulfill this divine law of righteousness. His name is Jesus. The world for nineteen hundred years has been putting its microscope upon Him and still gives the verdict of Pontius Pilate, "I find no fault in him" (John 19:6). Jesus Himself asserted that He had no fault, saying, "Which of you convinceth me of sin?" (John 8:46 R.V.). He revealed a condition of the law deeper than men dreamed—the hating heart was murder, and the lustful heart was adultery (Matt. 5:21-28). He kept the law not only according to the letter, but according to the spirit. He said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" (Matt. 5:17, R.V.), i.e., I came not only to fulfill all that is prophesied concerning Me, but also all that that moral law demands, both according to its letter and its spirit. And, wonder of the ages, He did! He became God's righteousness, and as such is the end of the law unto righteousness. When therefore He went to the cross, He could well cry out, "It is finished!"

THE righteousness of God has been perfectly fulfilled and satisfied in the Lord Christ. When the conditions of the law have been met, the law can be

laid aside. It no longer has dominion (Rom. 7:1), it is abrogated. It cannot be satisfied by our righteousness, but it can be by Christ's righteousness. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh" did accomplish (Rom. 8:3), and "Christ is the end of the law for righteousness." We are no longer, then, under the moral law as a condition of salvation, for we are no longer under its jurisdiction. The Lord is our righteousness. Instead of the condition, "This do, and thou shalt live" (Luke 10:28), hanging over us, which no man can fulfill, we are exhorted to "believe on the Lord Jesus Christ [who is the righteousness of the law to everyone that believeth], and thou shalt be saved" (Acts 16:31).

### А, but there is still a hitch!

A broken law demands a penalty, and we have broken the law. Let a man accept Christ as his Saviour today, so that in Christ he is no longer under the law, yet the fact remains that he has been under it, and under it as a transgressor. This is true of all of us, and everyone of us has a "past." With some it may be worse than others, but it is there. God "will by no means clear the guilty" (Exod. 34:7). He cannot and at the same time be true to His holiness, so that it is written, "The soul that sinneth, it shall die" (Ezek. 18:4). Here we find ourselves with a great debt to pay, and nothing with which to pay it. We are like the man who owed ten thousand talents and had only a few pennies left to cancel his obligation (Matt. 18:24). More than that, if we were to let others crucify us as an atonement for our own sins, that would not satisfy the perfect law of righteousness, because we would be bringing a very tainted offering to cancel the debt of an untainted law. You cannot pay an old debt with bad money. Only a perfect sacrifice can give a perfect satisfaction.

This brings us again to Calvary. Here we behold God's Lamb, without spot or blemish, "him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:21 R.V.); "who his own self bare our sins in his body upon the tree" (I Pet. 2:24 R.V.). He came not only to fulfill the law, but, according to His own words, He came "to give his life a ransom for many" (Matt. 20:28). Thus we see, He satisfied the law not only in fulfilling it, but also in paying its penalty when broken. Well may He cry out, "It is finished"! How then can anyone ever hope to atone for his wrongdoing by penance, good deeds, or anything else?

The cross, then, becomes the expression of eternal and perfect love. God is not unjustly putting our sins on some other man, but He, Himself, in the

person of His Son, is bearing them "in his own body on the tree" (I Pet. 2:24). When the judge himself pays the penalty, he has a full right to pardon. The Christ of the cross becomes the end of the law unto righteousness to all those who believe. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

That is a great gospel! That is good news! It is generally called "justification by faith." It turned the world upside down under the preaching of the early Church, and again under the preaching of the Reformation. This meets man's inmost need. It sets him right with God, and it is God's doing.

"Ye are not under law, but under grace" (Rom. 6:14). This means, of course, the moral law as the means of salvation. And a law which we are not under cannot condemn us. People say that it is very dangerous to teach that we are no longer under the moral law as a condition of salvation; that it is only the ceremonial law from which we have been freed, and that we are still under the Ten Commandments. Not if the Bible tells the truth. What advantage is it to be simply relieved from the ceremonial law? It is the moral law that condemns me. It is the moral law which I cannot fulfill. It is the moral law which makes my conscience burn like a hot iron. It is the moral law which Christ fulfilled. It is the moral law for which He paid the penalty and gave perfect satisfaction.

To say these things fills some with consternation and makes the godless mock. The worldly-wise retort that man

is then at liberty to do anything he pleases and sin all he wants. In this they acknowledge that man wants to sin. Of course if one wants to follow the Devil, he is at liberty to do so. But the Scriptures do not read, "Ye are not under law, but under the Devil." They read, "Ye are not under law, but under grace" (Rom. 6:14, 15), which we may interpret, "not under law, but under Christ."

THIS means if you accept Christ as a personal Saviour, you are under Him. Everyone is either under law or under Christ, and there is no "no man's land" in between. The gospel of redeeming grace never gives anyone the right to sin. Its demands are for a righteousness greater than that of the righteousness of the scribes and the Pharisees, who punctiliously endeavored to fulfill the law (Matt. 5:20). Indeed, here sin becomes more exceedingly sinful, to be hated and avoided. It is no longer the breaking of a law, it is being unfaithful and untrue to a Personality. It is grieving the Holy Spirit, in whom we "are sealed unto the day of redemption" (Eph. 4:30). The burden of the epistles and the preaching from the day of the cross to those who are saved, is concerning their relationship to Christ and not to the law. Of necessity His perfect work must cleanse from *all* sin (I John 1:7), which can mean nothing less than past, present, and future sin. And if we do sin (and alas we do!) it does not break the covenant of works, under which we no longer are, and cast us out; but it

does break the fellowship with the Father and with His Son (I John 1:3). We are still in the divine family and the spirit of adoption still holds, so that "if we confess our sins, he is faithful and just [through that same shed blood] to forgive us our sins," "seeing he ever liveth to make intercession" for us (I John 1:9; Heb. 7:25).

The proof that you have accepted Christ as God's Lamb and lean upon Him alone for salvation, so that you owe to Him even eternity itself, is shown by your love and allegiance to Him. He then becomes to you your law, the end of your law of righteousness, the ethic of life, "the law of Christ" (Gal. 6:2). As John says, we "do those things that are pleasing in his sight" (I John 3:22). The true Christian has the highest moral code and standing in the world because he is dealing not with law but with a Personality. Christ becomes our example. He says, "If ye love me, ye will keep my commandments" (John 14:15 R.V.). John again says, "We love, because He first loved us" (I John 4:19). Paul says, "For to me to live is Christ" (Phil. 1:21); not, "For to me to live is Moses," or, "For to me to live is self." The Christian can

(Continued on page 675)

### I Wonder

Thine eyes shall see the king in his beauty.—Isaiah 33:17

By FRANK L. TORRY, Hamilton, Ont., Canada

If we could see the joy of all the ransomed  
As in white robes they stand before the throne;  
If we could hear their praise of Christ the Saviour  
Who purchased them and claims them for His own;  
If we could listen as they tell with gladness  
That a home with Him outweighs all toil and care—  
I wonder, would we waste our time with trifles,  
Or think His cross so very hard to bear.  
If we could see the crowns of all the martyrs,  
Their prize from Him, a diadem of worth;  
If we could hear them shout the song of victory,  
Although defeat seemed their reward on earth;  
If we could see their look of exultation,  
So worthy they, to suffer for His name—  
I wonder, would we welcome any trial,  
And count it joy, for Him, to suffer shame.  
If we could see the face of our Redeemer  
As on the throne He sits in majesty;  
If we could see the glory of the Saviour  
Who one day died for us on Calvary;  
If we could feel the comfort of His presence—  
Forevermore to dwell with Him above—  
I wonder, would we let the world attract us  
Or let sin's pleasure draw us from His love.



# The First One Hundred Books

for the

## Bible Student's Library

Fifth in the Series

By REV. WILBUR M. SMITH, D.D., Chicago, Ill.

**F**RANCIS BROWN (with the co-operation of S. R. Driver, and Charles A. Briggs): \**A Hebrew and English Lexicon of the Old Testament; with an Appendix Containing the Biblical Aramaic Based on the Lexicon of William Gesenius, as Translated by Edward Robinson* (Boston, Houghton, Mifflin & Co., 1906, pp. xix.1127, \$8.00).

Probably the best one-volume work on Old Testament Introduction, from a conservative standpoint, is \**Old Testament Introduction, General and Special*, by John Howard Raven (New York, Revell, 1910, pp. 363, \$2.00). This book has a good discussion of the canon, a chapter of 40 pages on the text, a discussion of the Pentateuch, covering about 45 pages, and then a treatment of each of the separate books of the Old Testament. The work concludes with a bibliography covering 12 pages. The volume by Dr. John R. Sampey, *The Syllabus for Old Testament Study* (New York, 1922, Revell o.p., pp. 335, first edition, 1903) contains, among other things, an excellent sketch, covering 30 pages, of the very important subject of Old Testament prophecies concerning Christ, an exhaustive outline of the life of David, and a chronological arrangement of all the prophecies of Jeremiah, a very difficult task. Splendid bibliographies are added.

**A** BOOK not so well known, but containing material not found in any other general work on the Old Testament, rich in its dispensational teachings, and revealing how the history recorded in the Old Testament is indeed a remarkable unfolding of God's purposes toward Israel and toward humanity, is W. Graham Scroggie's \**Fascination of Old Testament Story* (1930, pp. 255, 6s.). Everyone who has a real love for the Word of God, and is interested in its deeper spiritual teachings, will find this book a treasure house of good things.

For the theology of the Old Testament, there is probably nothing better than the monumental \**Theology of the Old Testament*, by Gustav Frederick Oehler (the best edition is a revision of the transla-

\*The one hundred titles, making up what we have called "The First One Hundred Books for the Bible Student's Library," are indicated by an asterisk.



Marcus Dods (1834-1909), professor of New Testament Theology in New College, Edinburgh, 1839-1909. One of the outstanding biblical scholars of the last quarter of the 19th century, a prolific writer, some of whose pages of exposition are equal to anything in our language in this type of literature. His volumes on *Genesis* and *The Gospel of John*, in the Expositor's Bible series, and his *Parables of Our Lord*, are classics. Professor Dods, however, is not to be followed in all his teachings, regarding e.g., creation and inspiration; later in life he seemed to sadly abandon some of his earlier and saner convictions.

tion which appeared in Clarke's Foreign Theological Library, with the additions of the second German edition, New York, 1883, pp. xix.594). This is a work of vast learning, conservative, profound, exhaustive. It needs to be read with care, slowly, thoughtfully, and when it is so read, it will richly reward the student. To read this through carefully is really the equivalent of a two-year course in Biblical Theology in any seminary. Its pages will enrich the thought and ministry of every laborer in the Word, and he will turn to it again and again for authoritative information.

Another good book on the same subject, not quite as conservative, but more up-to-date, by one of the greatest scholars of his day, is *The Theology of the Old Testament*, by A. B. Davidson, the distinguished professor of Hebrew and Old Testament Exegesis, New College, Edinburgh (Edinburgh, 1904, pp. xl. 553).<sup>1</sup>

The greatest work that has ever been written on the Messianic prophecies of the Old Testament, though we do not agree with all of its interpretations, is \**The Christology of the Old Testament and a Commentary on the Messianic Predictions*, by the famous German scholar, E. W. Hengstenberg, defender of orthodoxy (English translation, second edition,

Edinburgh, 1872-1878, 4 volumes, pp. 1800). It is one of the most valuable works on prophecy ever written, filled with learning, a powerful answer to rationalism, confirming the student in his faith, and ever deepening his holy regard for the miracle of Messianic prediction.

**A** SMALLER work on this subject, not so conservative, and yet more conservative than one would expect from the author, is *Messianic Prophecy: A Critical Study of the Messianic Passages of the Old Testament in the Order of Their Development*, by Charles A. Briggs (New York, 1886, xx.519). A still smaller work, distinctly conservative, is *The Progressive Unfolding of the Messianic Hope*, by Dr. Joseph A. Huffman (New York, 1924, pp. 186)—a very good handbook.

It will not be possible, or necessary, to name one outstanding commentary on each of the thirty-nine books of the Old Testament, but it should be remembered that we have already, in naming general commentaries on the entire Bible, provided the student with five different commentaries on each book of the Old Testament, in addition to the expository works of Joseph Parker and Alexander

<sup>1</sup>It was my privilege recently to read the fascinating life of this great Hebrew scholar, *Andrew Bruce Davidson*, by James Strahan, in which I found a paragraph revealing his power as a teacher over the souls of his pupils, surpassing anything I have ever seen in the biography of any man whose life has been devoted to teaching in a biblical seminary. I think that perhaps many of my readers will receive just as great a blessing from it as I did if I place the entire paragraph here in a footnote. "The effect of Davidson's Old Testament lectures, especially of his profound psychological studies of prophets and kings—priests had little or no attraction for him—upon the hearer's mind is not easily described. He made the second year at the New College, by common consent, the *annus mirabilis* of the curriculum. His lectures were delivered twice a week, the other days being given to translation and exegesis of prescribed passages. His class met at noon, and was the last for the day, all the students dining together at one o'clock. On the great lecture days, when the theme might be Saul, Elijah, Amos, Hosea, Jeremiah, or Isaiah, many of us came down from the top story classroom to the Common Hall moved with feelings of pity and awe, thrilled with aspirations of faith and hope, such as never held us even in witnessing the grandest dramas of heroic human passion in conflict with fate. And not a few of us, I am sure, were secretly relieved when the merry table talk was ended, and we could get away to be alone and think. On those days I always found it good to have a walk around Arthur's Seat, and if a high wind was roaring in Samson's Ribs and the Salisbury Crags, so much the better. It harmonized with the tempest of the mind."

Maclaren, in which extensive comments on every important chapter in the Old Testament will be found. In other words, the Bible student who is building up a library around this list will already have on his shelves seven commentaries on each book of the Old Testament. The additional volumes here enumerated are all works of outstanding merit, generally superior to and certainly different from any of the writings which appear in the list of general commentaries above given.

**F**RANZ DELITZSCH: \**A New Commentary on Genesis* (English translation 2 vols., Edinburgh, 1899, pp. 412; 408, \$2.95 ea.). This is really a translation of the fifth German edition of this famous work, in some ways the greatest commentary on Genesis in any language, in parts more critical than his earlier editions, but still always written with a spirit of reverence.

W. H. Griffith Thomas: \**Genesis, A Devotional Commentary* (The Religious Tract Society, London, 1909, 3 vols., pp. viii.229; viii.189; viii.225. In this country, Erdmans, \$1.00 each). The learned and saintly author of these works, for many years the principal of Wycliffe Hall, Oxford, knew everything of importance that had been written on the book of Genesis, and while these volumes were never intended to form a critical work, nevertheless the author frankly and reverently faces the great problems of this book. He makes frequent references to the best literature. His chapters are distinctly devotional, but at the same time filled with historical and theological matters that make the pages exceptionally meaty.

James Strahan, *Hebrew Ideals, A Study of Genesis from Chapter XI to L* (Edinburgh, fourth edition, 1922, T. & T. Clark, pp. 359). This work is not as well known in this country as it deserves to be, though the fourth edition has been called for, the first being in 1902. Dr. Strahan was the professor of Hebrew and Biblical Criticism in Magee College, Londonderry, England. Some of the chapter headings will give an indication of the rich blessings in store for the reader: "Separation," "Blessedness," "Worship," "Truth," "Decision," "Warfare," "Peace," "Assurance," "Grace," "Hospitality," "Laughter," "Tears," "Love," "Farewell," "Faith."

John Garstang: \**Joshua, Judges* (London, Constable & Company, Ltd., 1931, pp. xxiv.423). This is by all means the most important single volume devoted to the exposition of any one portion of the Old Testament, written out of an exhaustive knowledge of all the archaeological work that had been done up to the time of publication. The book is wonderfully enriched with 73 full-page plates, most of which are photographs, and 19 maps. There is a chronological chart, and an appendix of 50 pages devoted to geographical details regarding the principal sites referred to in these two historical books. This is truly a monumental work, not devotional, or expository, but strictly historical.

Charles H. Spurgeon: \**The Treasury of David*; the subtitle of this work accurately indicates the richness of these



Arthur Penrhyn Stanley (1815-1881), the famous Dean of Westminster (1864-1881), one of the most influential leaders in the Church of England during his generation. His three-volume *Lectures on the History of the Jewish Church* (1863-1876), still remains the most brilliant history of the Hebrew people in our language. His *Sinai and Palestine* (1856, and later editions) remained the best one-volume work on the Holy Land for nearly half a century, until superseded (only in part) by the more up-to-date and scholarly work of Sir George Adam Smith.

volumes: *An Original Exposition of the Book of Psalms; a Collection of Illustrative Extracts from the Whole Range of Literature; A Series of Homiletical Hints upon Almost Every Verse; and Lists of Writers upon Each Psalm* (7 vols., various editions, pp. xii.484; xii.484; xii.484; xii.476; xv.362; vxi.464; xv.484, London, Marshall, \$7.50). I know some men, whose lives are wholly devoted to critical investigation, who criticize and disapprove of this work, but thousands of ministers of the last two generations will agree with the words of Dr. Philip Schaff: "The most important and practical work of the ages on the Psalter is *The Treasury of David*, by Charles H. Spurgeon. It is full of the force of the genius of this celebrated preacher, and rich in selections from the entire range of literature." Dr. John Hall, the distinguished Presbyterian preacher of New York City of the latter part of the nineteenth century, once said that "Mr. Spurgeon's great work on the Psalter was without an equal as an exposition of that portion of Scripture. Eminently practical in his own teaching, he collected in these volumes the best thoughts of the best minds on the Psalter and especially many great people, loosely grouped together as the 'Puritan Divines.'"

J. J. Stewart Perowne: \**The Book of Psalms, A New Translation with Explanatory Notes for English Readers* (fifth edition, London, 1884, pp. 687 vii.). This work first appeared in 1876, and the fact that five editions were called for in less than ten years, testifies to the great value of what is probably the most important one-volume work on the Psalms. The notes are the result of a profound knowledge of the Hebrew text, written in a simple, compact style, with excellent references, and reverent throughout. What is in Perowne is not in Spurgeon;

one supplements the other.

Franz Delitzsch: \**Biblical Commentary on the Prophecies of Isaiah* (English translation, Edinburgh, 1879, 2 vols., pp. vii. 461; vii. 537). This great work is too well known to require any commendation from us. Delitzsch was one of the greatest Hebrew scholars of his day, and also one of the profoundest theologians of Germany. Some pages of Delitzsch will never be surpassed. He did not see some parts of the prophetic purposes of God as we see them today, but his interpretations of Messianic prophecies will be found exceptionally rich.

**G**EORGE ADAM SMITH: \**The Book of Isaiah, in The Expositor's Bible* (2 vols., London, New York, 1903, pp. xvi. 456; xvii.474). Many have said that this was the most important commentary on any one book of the Old Testament to be published by a British scholar during the last fifty years, and because it has been so universally praised, and has exerted such a phenomenal influence, I feel more or less compelled to include it in this list. It is written in an elegant style, by one of the outstanding Old Testament scholars of our generation, who has an exhaustive acquaintance with the historical and geographical problems relating to Palestine and Old Testament periods. Prof. George Adam Smith's pages sparkle with brilliance, and are so suggestive that one preaching on the text he is commenting upon cannot get away from his remarks. On the other hand, the author's work here, as well as in his volumes on Jeremiah and the Minor Prophets, is vitiated with his bondage to the theories of the higher critical school, and he does not mind chopping up the text whenever he feels so inclined. In reading Prof. Smith, one must ever carry with him a discerning spirit, appropriating the gold and rejecting the tin.

A new volume on the great prophet is *Studies in Isaiah*, by F. C. Jennings (Publication House, "Our Hope," New York, n.d., pp. 784, \$3.50). Mr. Jennings is of the Plymouth Brethren, one whose contributions to *Our Hope* during the last thirty years have been widely read, and deeply appreciated on both sides of the water. In places his commentary will give what some of us are convinced is a true interpretation of the text, but in other places, I myself am unable to follow him, especially when in his exposition of some prophecies he seems fanciful, not resting his interpretation solidly upon the text.

Probably most of us would agree that the four most important books in the Old Testament, if one were making such a list, would be Genesis, the Psalms, Isaiah, and Daniel. Prophecy will never be understood until one has a firm grasp of the profound teachings of Daniel's predictions. Daniel has always been a favorite book with the author of this series of articles, and he has collected about thirty commentaries on this one portion of the Old Testament, so perhaps he may be allowed to speak with some acquaintance of the literature. If so, he would say that if he had the choice of

(Continued on page 669)

## Dawning

By DELLA ADAMS LEITNER, Boise, Idaho

I watch the pale pink deepening into rose,  
The eastern sky suffused with ambient light;  
Clouds tipped with gold, and mountain tops where  
snows

Border the far horizon, making bright  
A line above the pines and firs that stand  
Like sentinels above the fertile land.

The morning's beauty casts a magic spell  
Stirring my soul to song and strength and cheer.  
My heart is comforted that all is well,  
Departing shadows prove that day is near.  
Devoutly I remember, as I should,  
God said, "Let there be light," and, "It is good."



## Good Teaching

By REV. GEORGE B. DUNHAM, Pierceton, Ind.

**L**ONG ago a noble soul said, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). By the same pen came another statement of noble character solution when he said, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9).

Writing to Titus, the great apostle earnestly recommended "holding fast the faithful word," that "sound doctrine" might be taught with clarity and forcefulness "to convince the gainsayers" (Titus 1:9). In many places "deceivers" were working, "whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:11). That which Paul believed to be the "root of all evil"—"the love of money"—was much in evidence, therefore he promptly condemned it as an unworthy ideal.

Again, there were many whose lives failed to verify the things they were teaching. Life and character were distant from their teaching. There was that usual group of hypocrites doing despite to sound religious thought and character. The apostle called attention to this matter, saying, "They profess to know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16). In the face of so great a tragedy, Paul reminds Titus that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus

Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

This word from the pen of Paul is substantiated by the pen of John, who in his first epistle (2:15) says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It is evident that God's people shall be "a peculiar people" in that their love shall be set on things heavenly, rather than on things earthly. To the worldling this attitude is a strange one, but it is a condition of joy to the child of God.

**M**ANY mock at the thought of the Christian being consecrated enough to the work of Christ to be separated from the world, therefore set apart for the work of Christ. This mockery is also their weakness. Jesus felt it essential to come to the place where He could say, "For their sakes I sanctify myself, that they also may be sanctified through the truth" (John 17:19). Therefore, ought not every child of God so set himself apart for the work of Christ, that others may come to know Him through the truth expressed in the great Giver of life?

It is highly essential that the Word of God be proclaimed in truth and power from every pulpit, taught zealously in every Church School class, and lived nobly in every life that professes to know Him. It is the one teaching that can save human life from moral disaster. "Preach the word" (II Tim. 4:2) is Paul's simple admonition to Timothy. If the Word of God teaches us to "deny ungod-

liness and worldly lusts," then as Christians we must obey, or openly defy God's unchanging Word.

This present world is full of wickedness. "The whole world lieth in wickedness" (I John 5:19). One becomes sick at heart as he thinks of how wicked this world is in which we live. Men's hearts are far from God. The prophet Jeremiah did not miss the mark when he cried, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). Yet, right in the midst of such wickedness and open rebellion against the will of God, we are commanded to take our stand for things born of God. "And having done all, to stand." We pray for one another as Paul prayed his Philippian friends to do, saying, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord" (4:1). In this sin-darkened world we are to "do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:14-16).

This is our responsibility, and in the day when we stand before the judgment seat of Christ, as we all must, "that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10), then we shall be glad we were true to the teaching of the Word of God and the leadership of the Holy Ghost. It is our business to believe on Christ and to "preach the word." May God's Word be fearlessly proclaimed! It is the sole hope before us in this day.



# The Coming of the King

By EVANGELIST DAVID F. NYGREN, Chicago, Ill.

WE ARE in "Old Quebec," Canada. The *Empress of Australia*, carrying the royal party, King George VI and Queen Elizabeth, has eased up the St. Lawrence River, and is about due. Yes, there—Look! The white prow of the ship looms into view. Slowly and majestically the ship moves into dock. On the upper deck appears a young couple. A cheer goes up! Canada is getting its first glimpse of her sovereign! The king gives a half salute and the queen does likewise.

Just west of the pier, out in the open, a landing place has been set up. With guns gleaming in the morning sun and their brilliant red coats heightening the pomp, stands the king's guard. The royal mounted police, the provincial police, and the military are represented, too. The Canadian officials and their wives are in a stand on the other side, waiting to be presented to their majesties.

The cliffs of Quebec, near the harbor, are literally alive with thousands upon thousands, who nestle on the rocks in order that they might catch a glimpse of the ruler. Others are squatting in trees for the same purpose. The boulevards are lined for miles, people packed into every available space—people, people, people everywhere.

The gangplank is raised from the shore to the side of the ship. The prime minister of Canada, William Mackenzie King, goes aboard. Two uniformed buglers appear on the upper deck. They raise their bugles to their lips, they hold the position, and now the instruments are sounding. The king and the queen appear at the side door of the ship, and pause to bid the members of the crew farewell. They leave the ship. The guns of the citadel boom their 21-gun salute. For the first time in history a British king and queen set foot on the soil of North America!

To the king and queen are presented the officers and their wives, the former bow, while the latter curtsy. The king walks down the entire front row of the guard formation and back in front of another row for inspection, and . . . Well, he is here! The royal procession to the parliament building is under way.

The royal train is ready to carry the distinguished guests away on their Canadian-United States tour. What a train! Magnificent! Superb! The engine and the twelve cars are painted in deep blue with a wide panel about half way down the cars. The panel is done in aluminum leaf laid in diagonal squares and is outlined in a gold braid. The king's crown is cast in relief in colors on the engine and all the cars. The interior? It is a palatial mansion on wheels, fit for a king!

Elaborate decorations, ingenious il-

luminations, bands, banquets, and such like, call for expense bills of tens of thousands of dollars in the various cities where the king and queen make their brief visits. No criticism is voiced. Much of what is being done is, no doubt, in keeping with good taste and perfectly legitimate and proper.

\* \* \* \*

WHILE huge sums of money are being spent and great efforts are put forth to honor the king of Great Britain, may we not forget another Royal Visitor who may make His appearance at any moment. It is high time that we appoint committees and begin decorating, and that newspaper publicity be secured. Many, yea, tens of thousands, are quite unaware of His coming.

Who is He? He is the King of kings and the Lord of lords, none other than the Lord Jesus Christ. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven" (Acts 1:11). "I will come again, and receive you unto myself" (John 14:3). "Behold, I come quickly" (Rev. 22:7).

We venture to say that if an equal amount of money could be secured for the cause of the King of kings, as is being spent in connection with the visit of the king of Great Britain, and if a corresponding number of men and women of high and low rank could be induced to give themselves over to the task of bringing back the King of kings, Canada and the United States, not to speak of the rest of the world, would be greatly benefited.

What daily newspapers are ready to give space for this cause? Who are the high officials that are willing to

bring to bear their influence along these lines? Where are the men and women of wealth who will contribute generously to a movement of this kind?

Ministers and laymen of the Church, up and at it! The world expects you to take the lead! Thank God, there are goodly numbers astir all up and down both sides of the international boundary. Some, alas, ridicule the glorious promise made by our Lord! The silence of the pulpit on this subject is unpardonable.

The pulpit, press, and radio should tell the startling news! We should go sky-writing! Buglers should be engaged! Flags placed! Reception committees appointed! It is really true, Christ is coming!

We fear that because of lack of knowledge and of love for Him, the day will come when cities will be in darkness when He returns, instead of fluttering with flags and decorations, and despair will grip the hearts of the people as they realize that they have failed to meet the King of kings! "Even so, come, Lord Jesus" (Rev. 22:20).

An Ohio Methodist minister writes: "In the battle against heresy and against all the forces of evil which work most disastrously from the *inside* in these perilous times, the Christian pastor of today needs something certain upon which he can rely in Christian literature. The *MOONLY MONTHLY* is steady in the midst of the storm, and is appreciated by thousands of us. May God's richest blessings be upon its continuation in the midst of this chaotic world of today, a beacon light of the true spirit of Jesus Christ and His gospel. My renewal of subscription is enclosed in the form of a check for \$2.00."

## Martha

By BEATRICE CLELAND, London, England

"Come to the fire a moment, leave the breakfast things."

"No, I will clear the table now," I said.

"You rose so early, you shall rest awhile  
And let me work instead."

So to the hearth my dear one turned,  
Drew her chair close and leaned upon her knee;  
I, mid the clattering china, caught her words,  
"I would much rather that you sat with me."

Lord, dost Thou speak? I think I hear Thee say,  
"Still serving would'st thou be?  
And I am calling to thee day by day  
To come and sit with Me."

## The Prince of this World

(Continued from page 655)

jection to working on the Sabbath was beside the point. The Son of Man was Lord of the Sabbath, and it was therefore the day of all days to secure a victory over Satan, who, Jesus asserted, was the cause of this woman's suffering.

**I**N the healing of the demoniac, it is written, "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him." The Pharisees did not dispute the source of the affliction. Their contention was that Jesus healed by the power of Beelzebub. The reply of Jesus is significant, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" (Matt. 12:22, 26). This has two implications. It implies first, that there is a kingdom of Satan, and that he inflicts the ills to which the flesh is heir. Furthermore, if the demoniac's affliction had been ordained by God, would not Jesus' healing of the man have been an instance of a kingdom divided against itself?

In preparing the minds of His disciples for the crisis of Calvary, Jesus spoke of it as a personal encounter. The term He used was unique, "Now shall the prince of this world be cast out" (John 12:31). Three times in John's Gospel Jesus speaks of the prince of this world. It is a revealing title, for it personalizes the power of evil. The fact that humanity is subject to the natural forces of disaster, decay, and death is coldly scientific, but the revealed law of bondage to the prince of this world is a truth which science is powerless to attain. As Jesus went to meet His ordeal, He again personalized the conflict, saying, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30). Herein is the assertion of Christ's sinlessness and the revelation of the source of His power over death.

It was no obscure conflict. History has lifted the Cross far above all human agencies. Nor was there lacking a potent sign of the conflict, for "from the sixth hour there was darkness over all the land until the ninth hour." At noonday the sun was darkened; blackness obscured the Light of the world. So thick was the darkness that it even obscured God; for at the ninth hour Jesus cried, "My God, my God, why hast thou forsaken me?" It is the cry of anguish which is forced from us in our extremity, when in the words of Paul, we know "the fellowship of his suffering."

The darkness passed, and with the returning light Jesus cried with a loud voice, "It is finished." The power of evil was broken for all eternity, but His vicarious sacrifice was not yet complete. The final act is recorded by Luke, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46). Crucifixion was a lingering death. The Jews' Sabbath began at sunset, and to avoid defilement on the Sabbath they

persuaded the Romans to hasten the death of the victims by breaking their legs and breast bones. But when they came to Jesus, the soldiers were astonished to find that He had already died. Then it was that John, who was present, recalled that Jesus had said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18).

After He had risen and given them visible and even tangible proof of His resurrection in His invitation, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39), evidence repeated many times to them singly and in groups and even to a great concourse of five hundred at once, then the disciples understood the completeness of His victory over the prince of this world.

**I**SAAH'S great Messianic prophecy opens with the words, "Comfort ye, comfort ye my people, saith your God" (Isa. 40:1). For centuries men lived in the glow of this promise until at last it was fulfilled on Calvary. The way of comfort was dim until it became a shining pathway in Christ. In the light of the Cross, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man . . . that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:9, 14, 15).

In His last discourse with the disciples, beginning with the fourteenth chapter of John's Gospel, in which troubled hearts in all ages have found comfort, Jesus closed with a promise of peace, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). Strange words, we might say, for one who was to die so soon between two thieves; strange to the world even yet, but clear to those who see with the eye of faith. It was the Messianic peace of which Isaiah had prophesied, saying, "Comfort ye, comfort ye my people, saith your God."

The words of Christ did not promise exemption from the compulsions of the present world, for His kingdom was not of this world. "In the world ye shall have tribulation," for it is the heritage of all flesh, "but be of good cheer; I have overcome the world." In order that we may lay hold on this promise, John, who was nearest to Jesus in understanding, has made it so clear that even the slow in heart can receive it, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I John 5:4, 5).

When we reflect on this gospel of good cheer, it becomes plain that in times of stress we should not seek comfort in

## Greek Word Studies

By Kenneth S. Wuest

### ADOPTION

The words "adoption of sons" in Galatians 4:5, are from *υιοθεσιαν* (*huiiothesian*), a compound of *υιος* meaning "son" and *θησθαι* from *τιθημι* (*tithēmi*), "to place." *υιος* refers to an adult son, for it is contrasted with *νηπιος* (*nēpios*), which refers to an immature person, intellectually and morally, in Galatians 4:1, 3, 6, where child is from *νηπιος*. The word means "to place as an adult son." It was used in Roman legal practice to refer to the act of legal adoption by which the chosen heir became entitled not only to the reversion of the property, but to the civil status, to the burdens as well as the rights of the adopter, became, as it were, his other self.

*μητιος* describes the believer under the law, supervised by an elementary form of religious discipline. The law was the *παιδαγωγος* (*paidagōgos*), the pedagogue (Gal. 3:24), until the dispensation of grace which started with Pentecost. God dealt with the Old Testament saints as one deals with a minor. They were *τεκνα* (*tekna*), born ones of God, but *νηπιος* immature. We are *τεκνα*, born ones, of God, but *υιοι*, adult sons.

In the new dispensation, God places believers in the position of adult sons, and because of their new position and its higher responsibilities, He sends the Holy Spirit to indwell that son in order that he may live a life expected of an adult. Thus the Holy Spirit is the Spirit of adoption. Adoption therefore speaks of God's act of placing a believer in the position of an adult son, the Spirit of adoption indwelling the son, enabling him to live an adult type of life.

Galatians 4:5 defines the word "adoption." Ephesians 1:5 should read "adoption of sons." We were designated by God to this high position. In Romans 8:15, the Holy Spirit enables the adult son to call God Father, the word "Abba" being a Greek transliteration of the Aramaic word for "father," and the word "father," its translation. Paul is so overjoyed at the high privilege of calling God Father, that he reverts to his native tongue to express his feelings, and then translates for the Greek reader of his manuscript.

a counsel of resignation, but in the assurance of a victory already won. Through faith in the risen Christ we are born from above, and although we may suffer the loss of all things, yet "we are more than conquerors through him that loved us." The struggle is too sharply drawn to permit a divided allegiance. We are either subjects of the prince of this world or we are reborn into the household of God. "If any man love the world, the love of the Father is not in him. . . . The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15, 17).

# Youth Page

Elizabeth Andrews Houghton

## GOD IN A MAJOR DISASTER

By Cora E. Strain, Essington, Pa.

The day we sailed from New York for the West Indies was very stormy. In the midst of pouring rain we all had to report on deck for muster, wearing our lifebelts. We were given instructions where to go and what to do in case of emergency, and told what the signal would be—six short blasts of the whistle, followed by an electric bell.

Sunday dawned fair and calm, the ocean appearing as a mirror, heavenly blue in color. There was hardly a ripple to be seen. It seemed quite fitting for the beginning of our day of rest, which was started with divine service conducted by the officers.

Monday morning while strolling around the deck, we heard remarks about the gray streaks in the sky being a bad sign. A wireless had been received saying that we were headed for a hurricane and would be in it about four o'clock that afternoon. I became somewhat excited but was told that we were in a seaworthy vessel, weighing 27,000 tons, and that our officers and crew would do everything humanly possible to steer out of the path. We would probably get only the tail end of it. However, after going 150 miles out of the regular course we got right into the middle of it, as the hurricane covered at least a 240-mile area.

Almost at the stroke of four, the waves started rolling high, reaching sixty-five to seventy feet. At first it was a thrilling sight to see those mountainous waves almost engulf one side of the boat and then the other.

It was impossible to go down to the dining room, so the stewards started serving a light lunch on deck. Every dish in the forward dining salon for the first sitting was broken, and lamps, chairs, and other objects were thrown all over the floor. Two girls ventured to the dining room and one was thrown half way across the floor. It was very dangerous to stand or walk about. The crew kept close watch on all passengers and advised every one to keep seated.

We were ordered off the deck a little after seven o'clock. The water was pouring into the lounge, first on one side and then on the other, as the boat swayed back and forth at a perilous angle. Four hundred blankets were used to mop up the water.

The wind was getting higher and higher until it had almost a deafening sound. Then the cruise staff came in and started the group singing in an endeavor to distract our attention. The singing was rather strong at first, but it was all lip-singing, the people were not thinking of the words.

The storm abated somewhat about seven minutes before midnight, and we went to our cabins. All during this dreadful time I know that many were

praying, and I realized as never before what it meant to agonize in the Spirit. I kept claiming God's promises, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). "Lord, to whom shall we go?" (John 6:68). I was clutching at God's Word, but my faith was weak. I knew where I would go after death, as my eternal destiny had been settled, but I had great fear of being smothered to death with about 250 other passengers huddled about on the floor and on chairs which had been tied with bull ropes to the columns in the lounge. The other 400 passengers were in their cabins and other public rooms.

About midnight when we thought the worst was over, we made our way to our staterooms. We had just gotten into our berths when the boat lurched and I was hurled head first into the middle of the room. My roommate and I returned to the lounge. Hurricanes travel in a circle, hence the few minutes calm, after which it was worse than before.

One door leading to the main lounge was torn off and hurled twenty feet into the air. Deck chairs were flying through the air like birds, and were taken for such by the men on the bridge. Two men had to hold the one who was steering the vessel. Both outdoor swimming pools were ripped out of the boat and carried away, and one lifeboat was torn out of the iron braces which held it up. The windows on the bridge were crashed, the wireless was torn down. The propeller would come entirely out of the water. The boat would be shaken back and forth like a rag doll, when the propeller cut its way back into the water. At times the lights in the lounge flickered, and we feared that we would be plunged into darkness. All rooms on one deck, except three, were flooded, and on other decks the halls were filled with mattresses which had been floating around in the rooms. The crew's quarters were completely washed out.

When things seemed to be at a peak, the steamer whistle blew, only twice, but several thought it was the call to go for lifeboats. Some stood up and rushed toward the doors in an effort to get to their lifeboats, but they were ordered to stay where they were. I was practically petrified, knowing only God could rescue us, and with strength not my own, I jumped to my feet and screamed above the roaring of the wind for the people to pray, as only God could save us. Many got down on their knees, but it was impossible to brace oneself. I knew God was our only source of help, and I couldn't keep quiet any longer. I felt the people should have called upon God at first instead of singing, but they said later if prayer had been suggested, the people would have been thrown into a panic.

All was quiet, except for the deafening sound of the wind, which had reached a

velocity of 120 miles an hour. As I looked about me, many faces seemed to be cut out of stone. I shall never forget the moment when we all had given up hope of being saved. I do not know how those who did not know the Lord could go through such an experience, not knowing at what moment they might be hurled into eternity not prepared to meet God.

The storm continued until about 5:30 A.M. Tuesday morning, when we had our first word from the captain, that we would probably be out of the worst of it in a couple of hours. While that seemed a long time, yet it was a great relief to hear a word of hope from him, and to know that the critical period and atmosphere of impending disaster had passed. God had heard and answered our prayers!

After it was all over we found many things to laugh about, but first of all we were truly grateful to God, and to the crew who so ably handled the vessel and the passengers during that dreadful time. The two blasts of the whistle were an emergency call to all officers and crew to stand ready as an endeavor was made to turn the steamer as a last resort. This they found impossible, so we have the assurance that when human effort fails, God can do all things, and this very thing He did for us. It is better to put one's trust in God than in man.

I am very thankful to be alive to tell the story of this experience, and to testify that our God is a living God who cares for us and hears and answers prayer. Before starting out on the trip, I had prayed that God would permit me to witness for Him. My prayer was answered in a strange way, yet I was given an opportunity to testify to more than two hundred at once.

## THE FATHER'S FACE

By Alice Louise Cary, Dayton, Ohio

The night was dark and stormy,  
The angry wind rose high;  
A little lad was roused from sleep;  
His father heard him cry.  
The fury of the tempest  
Had lashed the wires about,  
And everywhere deep darkness reigned,  
For all the lights were out.

The father took his flashlight  
To find his laddie's room  
And, with its tiny gleam of cheer,  
To help dispel the gloom.  
A loving impulse moved him,  
As he was coming near,  
To turn the light on his own face  
And calm his laddie's fear.

These days are dark and stormy,  
Yet we need never fear  
If we are sheltered 'neath the blood;  
Our Father's face is near.  
Sin's tempest is increasing,  
But when we kneel to pray  
The Sun of Righteousness ascends  
And turns our night to day.



# Missionary Department

William H. Hockman

## OBSERVATIONS OF A NEW MISSIONARY

Miss Catherine Ayres, a graduate of the Moody Bible Institute, shares some significant impressions during her initial days at Fort Sibut, French Equatorial Africa, in connection with the Baptist "Mid-Mission."

"Long before I ever thought of coming to Africa there was one question which always came to my mind on hearing missionaries speak. Why was there the consuming desire to return to the field? One glimpse of the debased condition of those held in the grip of heathenism and then one glimpse of a life taken from heathenism and aglow with the love of the Lord Jesus, and my question was answered!

"I truly praise him for the opportunity that has been mine in these three short months of seeing His glory and His greatness manifested in the lives of these souls in the heart of Africa. Truly we can say, He liveth! Your hearts would thrill at meeting the seven native evangelists who have been led of God to go out to the surrounding villages to carry the blessed message which has wrought such a change in their own lives. When I arrived on the station this group was just leaving after a month of Bible study here at the mission.

### Facing the Foe

"As you remember this field, especially pray for these evangelists who are the special targets of Satan. The persecution and temptations which are their lot as they live a life for Christ in the midst of heathenism in the villages, can only be met victoriously in the power of the Holy Spirit. One, named Makia, on returning to his village, stopped at a place where heathen mourning rites were being carried on and asked the chief if he might hold a meeting. The response was, 'We do not want to hear about your God for He isn't our God. We wish to continue in the ways of our fathers.' Makia told the chief that some day he would have to acknowledge God and give an account of his words. That night the chief's daughter was kidnapped. He pursued the kidnapper and a fight ensued. Two days later the chief died. His relatives have placed the blame on Makia, believing that he evoked the wrath of God upon the chief.

"At another village a native on hearing of God, laughed at the thought, saying, 'God? God? Where is He? Show Him to us. We can't see Him.' Makia explained to him the evidences about him and told once more of God's love in sending Jesus, and ended by saying that all who rejected this Saviour would endure the wrath of God. Hardly had two hours passed when the chief was struck and killed by lightning. Once more Makia was held responsible for a death. But regardless of these attacks,

Makia continues steadfastly to give out the gospel.

### The Hand of Violence

"Word just came that another of these evangelists has been beaten and put into jail on a false charge made by the white official in the district. Although the government has given permission to enter this section, the one in charge is doing all in his power to check the work. He told the evangelist to leave and not return; but as God has sent him, he remains regardless of what he must endure.

"I have had the privilege of going out to the villages of two of our evangelists. The Rosenaus and I drove out to one on a Sunday morning. When we arrived, there in front of the evangelist's hut sat a group of natives reading together from their New Testaments. A song service was led by Mrs. Rosenau and then Mr. Rosenau gave a message, followed by the Lord's Supper. There was no beautiful church building or lovely organ music, but never was the sweetness of His presence felt more than as we sat there in the shade of a tree with that humble group of believers."

## MISSIONARY CLINIC IN PALESTINE

You may imagine the city of Tel-Aviv like a stronghold which can be besieged and attacked, spiritually speaking, only in one way—from the outside. The Jews never permit any Christian meeting or propaganda in the area of the city. "Tel-Aviv," they say, "is our own Jewish city, and we do not want to hear about your Christian God in our Jewish city. Go over to Jaffa and preach Christ to the Arabs and not to us." The mass of Jews, like those in the time of the Acts, "stopped their ears" so as not to hear of salvation.

Nominally, there exists in Palestine full religious liberty, but actually any Christian effort in Tel-Aviv is not tolerated, and would be persecuted by the Jews just as in Soviet Russia. There is no liberty for Christ in Tel-Aviv. "And they all when they heard these things, were filled with wrath, and rose up and thrust him out of the city." Really, Christ is thrust out of Tel-Aviv.

### Fishing with a Long Line

But Brother Ostrowski has hundreds and hundreds of addresses of Jews in Tel-Aviv, to whom we are sending periodically by post various pieces of printed literature. Every two months he gives out three thousand copies of the magazine, *Watchman*, in Hebrew, in which are often inserted very fine articles by Professor Marcinkovski, and others. On the last page of the magazine are announced all our meetings in the mission, inviting the readers to attend. This magazine is sent by post to numerous ad-

dresses in Tel-Aviv and is also distributed among the passers-by on the streets of the suburbs, as well as among patients in the premises of the clinic.

The last issue of *Watchman* announced that within a fortnight, during the Eastertime, everyone who wanted to get a Bible free of charge could receive it between four and six o'clock in the afternoon at the Hall Pennel. It was amazing to find how many Tel-Aviv Jews actually came for Bibles, a majority of them being youth. Asked how they knew that Bibles were to be thus obtained, they said that they had learned about the matter through reading the magazine. Naturally, this visit to the hall afforded an opportunity for closer contact and conversation.

### The Sympathetic Touch

The other mighty tool which God has given us for use in fishing for souls is the medical treatment. The clinic attracts, like a strong magnet, Jews from both the city proper and the suburbs. Many Jews who do not wish to hear about the Messiah in the street meetings are attracted to His love by their difficulties and diseases. When once they are in the waiting room, they are again afforded an opportunity to hear the words of Him who heals not only the body, but also the diseases of the soul, and many of them are willing to read or listen. When the patients are in the dressing room, or doctor's office, or in the ward for electrical treatment, they are invited by our nurse to attend our meetings at the Hall Pennel, where the Word of God is preached every Saturday, both mornings and evenings, and also on Tuesday when a special Hebrew Bible class is conducted for those Jews who are more deeply interested in the things of the gospel.—Dr. James Ewke, in *The European Harvest Field*.

## DOWN IN CHILE

William M. Strong, of the Soldiers and Gospel Mission, writes:

"The other day the writer stood on the ruins of the Chillan Theater, where, under his feet, there still remained at least a hundred bodies that have not yet been recovered after three long months, due to the heavy pieces of concrete and steel which so far have been found impossible to remove.

"A man of the neighborhood stood alongside leaning upon his cane. 'I was in this theater on the night of the earthquake,' he said. At this we expressed our extreme surprise, knowing that only two or three had escaped out of the hundreds that had gathered in the theater that night. He then stated that just before the earthquake he remarked to a friend, 'I am going outside to get a little air; it's so stuffy in here.' He had no more than reached the other side of the street and was pacing up and

down, when the earthquake came. The people came pouring out of the theater and formed a solid mass on the broad sidewalk in front, when suddenly the massive front wall came over with a crash, crushing the entire group beneath it, most of whom lie there until this day. Then said I to him, 'My friend, who gave you the impulse to arise from your seat and escape that terrible catastrophe? Was it not the Lord God in heaven?' This appeared to be quite a new idea to him, and so we had an opportunity to tell of the same voice that now calls him to escape from a far greater danger, into the arms of the Lord Jesus Christ who died for him.

#### And Again

"Visiting some of our out-stations, we had the privilege on the Lord's Day of examining many candidates for baptism. We could not help but marvel at the work of the Holy Spirit in these hearts, so recently come out of dense darkness into His marvelous light. May I introduce several of them to you?

"Jose Mardonez, a massive, stalwart son of the forest, was a drunkard and a leader in the wickedness and foolishness of the neighborhood; but now he is a simple-hearted, reverent believer in and follower of the Lord Jesus Christ. As he accompanies one of our workers around on his visits to the schools, he testifies how God has wonderfully taken him from the chains of sin and loosed him from Satan's clutches.

"Jose's young bride, Felicita, has quite a history. In the opinion of one of our missionaries, Felicita is the greatest miracle of all. We all remember her in the first months of her residence in the school, with her painted face, cheap jewelry, and silly ways. At fifteen years of age she was the cause of a quarrel between three of our older boys who were all in love with her—the said quarrel resulting in the death of one of them. One would scarcely recognize in this quiet, humble, Christian bride of today the 'school problem' of a few years ago. Felicita has truly accepted the Lord as her Saviour and is completely changed. You should hear her pray and testify. Her Catholic images, to which she used to burn many candles, have now disappeared, and there is a family altar to the Lord Jesus in the new home.

"As I saw Emarido Hernandez come into the room for an interview, my mind went back to a day four years ago when we stood on the bank of a river fishing. My heart was distressed for the moment because of having lost a big trout which we had played with for several minutes. Then the Lord spoke, reminding me that there were other fish to catch—and I turned to the Indian lad who had been guiding to the best fishing holes. In answer to my question as to whether he was saved, he replied with a voice full of emotion, 'No.' And then and there we had the joy of leading him to the Saviour."

#### A SECOND GENERATION MISSIONARY

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year, and that alone was reason enough for me to wish for something to happen that would rescue me from that arduous task. The relief came in the form of a telegram from Dr. Dame, in Bahrain: 'Come to Bahrain,' it read, 'am leaving for central Arabia on emergency call from Ibn Saud.' I was thrilled. Not only was I escaping from my studies, but I was at last on my way back to old Bahrain, my first home, to do the type of work that I liked best to do.

"The British India steamers are now about twice the size of those we used to travel on, when I was small, but the smells are the same. I was met at the pier, and the hospital car took charge of my baggage. I preferred to walk up to the house so as to get the maximum thrill of 'coming home.' Our compound used to stand off by itself, like an outcast, but now some of the best families have built houses in this area, so the mission property is no longer outside the pale, but the city has extended its arms to engulf it, symbolically accepting the mission as part of the community, and no longer as an alien group.

### The Great Day Arrives

"The next morning, as I sat down in my father's old office in Mason Memorial Hospital, waiting for the patients to stream in to the morning clinic, I experienced one of the biggest moments of my life. I was standing on the threshold of a new life, the life I knew I was fitted for and would learn to love. Pretty soon my first patient would come through that office door, and then I would be started on my career as a medical missionary. However, when the first patient appeared he didn't seem as glad to see me as I expected. He was a gray-bearded Bedouin, who looked and smelled as if he were a camel driver from Nejd. He had barely entered the room when he started to retreat. I was puzzled by his actions, and asked him why he was leaving. He said, 'I came to see the doctor, but since he isn't here I'm leaving.' I said, 'I'm the doctor.' He shook his head frantically, and said, 'All the doctors that I have known had beards, and you have none; you might be the doctor's boy, but you can't be the doctor.' I said, 'I haven't a beard, but I have a diploma that proves I am a doctor.' To this he retorted, 'We Arabs have a saying that a man's brains and intelligence mature when his beard appears and lengthens.' With these words he left. Needless to say, I stopped shaving for awhile."—W. Wells Thomas, in *Neglected Arabia*.

### ENLIGHTENING DELUDED AFRICANS

Our native evangelist, entering a village, approached the "palaver" hut and encountered the head man and his son,

a young man of perhaps twenty-five years. "What do you want?" he was asked. "I have come to preach the Word of God," he replied. "Not here," they said, "we are Catholics, and we don't want two kinds." "Two kinds? What two kinds? And how?" questioned the preacher. "You have Christ's Word, you say, and that is what I preach." "We don't want you. Go away to some other village," came the reply. The head man and his son left the evangelist sitting on his haunches, not offering him either seat or mat—a most discourteous thing for an African to do.

The evangelist sauntered down the street, and in a few minutes came to the son's hut and found him sitting, twirling raw cotton into string. "Are you a Christian?" asked the preacher. "Why do you ask me such a question?" inquired the young man. "Because I thought we might have a talk together," was the response. "Are you a Christian?" To this the young man retorted, "Christian? Why ask me that? I have partaken of communion and have been baptized! We don't want two kinds here, so go to some other village; you are not needed here."

"Is that your hut?" persisted the evangelist, indicating the hut in front of him. "Why do you ask?" "Because I see a lot of fetish sticks in there. Why do you have them if you are a Christian? I thought you would have finished with such things."

"Do you think I would let my sick relative die without doing something to help him? That is what those sticks are for, as you know, to prevent my relative dying," answered the villager, as he began to show signs of embarrassment.

### The Light Was Darkness

"Well now, I know that I have work to do here, and I must stay tonight and tell you some more of God's Word," said the evangelist. "Will you let me bring my things here and arrange a place for me to sleep—even if it is only a mat on the floor?" The young man was no longer able to refuse. He called a lad and sent him to bring the evangelist's things and then listened while he told some things, the like of which he had not previously heard. Then the father came and sat down to listen, with the result that orders were given, and an unused hut was placed at the evangelist's disposal and soon food was brought to him. Later they brought logs of fire wood and arranged a good fire, around which the people gathered.

Others returning from their gardens were called to the fire to listen. Some said they were too tired. "But you must come!" shouted the head man, and the evangelist took full advantage of his opportunity to proclaim the way of salvation in Christ Jesus alone. In the end the head man said, "Why these words are new to us! We have been deceived. We must know more of the way." In the morning they were told more, and then presents were exchanged between the head man and the evangelist, thus signifying the formation of a bond of friendship. From opposition to friendship! Pray earnestly for these people, for, al-



though the enemy presses at the gates, we shall conquer in the strength of the Lord.—*The South African Pioneer*.

## The First One Hundred Books for the Bible Student's Library

(Continued from page 661)

only one book in his library on Daniel, it would be Dr. A. C. Gaebelein's *\*The Prophet Daniel* (New York, 1911, Publication Office, "Our Hope," pp. 228, \$1.00). It does not have everything, but no volume on Daniel does. Many other works may be used in a supplementary way, but this, for prophetic interpretations, is the best foundation.

Charles Boutflower: *\*In and Around the Book of Daniel* (London, 1923, Society for Promoting Christian Knowledge, pp. xviii.314). This volume is principally valuable for its historical and archaeological material, but it contains exceedingly rich chapters on three or four of the most important prophecies in Daniel. In historical matters it is the finest work of its kind in our language. The work concludes with an excellent chapter on the testimony of Christ to the book of Daniel. By all means, let ministers acquire this volume for their libraries.

It is right here in the books suggested for the study of the book of Daniel, that the principles upon which this list is based are most clearly revealed and where perhaps the compiler will be most severely criticized. Many professors and Bible teachers throughout the country will say, How can any man possibly recommend only two books on Daniel, and not recommend, say, the volume on Daniel appearing in *The International Critical Commentary*, by Dr. James G. Montgomery, the distinguished historian and author on Hebrew literature, professor in the University of Pennsylvania (a work published in 1927, revealing a vast amount of scholarly work)?

Dr. Montgomery does not believe that the book was written by the man whose name it bears, that a man by the name of Daniel ever lived; that the book was written in the sixth century B.C., nor indeed in the fifth century, but concludes that "it can be assigned with entire philological satisfaction to the second century." He believes that the book "is a volume of alleged antiquity that had been probably 'hidden away' until the emergency arrived for its publication." Speaking of the various historical portions of the book, Dr. Montgomery says that he "would briefly express a growing admiration for these religious tales as examples of the story-telling art. The most striking and original of the compositions is the figure of the image in chapter two, which deserves to be regarded as a notable creation, a veritable Frankenstein monster." He speaks of the style of the visions as comparable to Bunyan's *Pilgrim's Progress*; in other words, that they were not actual visions, but imaginations of the mind of a man only. He believes that the prophecies of the seventy weeks in chapter nine refer to the destruction of Antiochus Epiphanes, and have no

Messianic significance at all. The book does not seem to touch the human heart in any of its 500 pages. There is nothing here that one can preach and very little that one can teach. There are thousands of words devoted to showing passages of a somewhat similar nature in contemporary literature, and thousands of lines are given to the technical discussion of various readings of the Hebrew and Aramaic text; but I do not see much in the book that can be passed through the mind and heart of a Christian minister or Bible teacher to a body of young people or older people, whose souls wait for the bread of the divine Word. Montgomery's work is for advanced scholars. Its conclusions can be accepted only by men who have already given up any idea of the divine inspiration of the Old Testament. I must repeat what was said long before in this series of articles, that I am suggesting works which will be of practical value and which though they are true to the best scholarship, and often in themselves profound in dealing with the most difficult problems of Holy Writ, will when read, studied, and digested leave a permanent deposit of truth in the heart and mind which can be communicated to others.

Karl Frederich Keil: *\*The Twelve Minor Prophets* (English translation, 2 vols., Edinburgh, 1868, T. & T. Clark, pp. 515; vii.475). This valuable work, learned and conservative, is in the famous Keil and Delitzsch series of commentaries on the Old Testament.

David Baron: *\*The Visions and Prophecies of Zechariah* (third edition, London, 1919, pp. xii.554). In some ways I believe this is the greatest volume devoted entirely to the exposition of any one of the Minor Prophets in our language, and when one has Baron's work he needs nothing else. I am noticing this work and no other separate volume on any one of the Minor Prophets because, in the first place, Zechariah is the longest of all of the Minor Prophets, even longer than the book of Daniel; secondly, because the prophecies and visions of this book are quite difficult and most commentaries will be found distinctly unsatisfactory; and finally, because this volume is not only a work of great scholarship, but one that is exceptionally devotional, filled with rich spiritual teachings, so that the entire volume not only illuminates the mind, but warms and enriches the soul. The General Index itself occupies 24 columns, and there is an index to the Scripture passages of 17 columns, which will show the thoroughness with which this work has been done. Indeed, here is a volume that should be in every Bible student's library, one not as well known as it ought to be, but of first importance in understanding this portion of the prophetic Scriptures.

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## THE VACANT PEW

The church could not progress with vacant pulpits. Neither can it progress with vacant pews. The pew often preaches more eloquently than the pulpit. Listen to the "Sermon of the Empty Pew": "I am an empty pew. I vote for the world as against God. I deny the Bible, I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth commandment. I am a witness to solemn vows broken. I advise men to eat, drink and be merry, for tomorrow we die. I join my voice with every atheist and rebel against human and divine law. I am an empty pew. I am a grave in the midst of the congregation. Read my epitaph and be wise." Yes, the vacant pew hurts.

## It Hurts God

Has not His divine Word commanded us: "Not forsaking the assembling of ourselves together, as the manner of some is." I am sure God notices the empty pew. "The kingdom of heaven is like unto a certain king, which made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding; and they would not come." The invited guests "made light of" the gracious invitation, and went their ways, one to his farm, one to his merchandise, and Luke says another remained at home with his wife. Perhaps these three absentees summarize all modern excuses for not attending church: lounging at home, laboring at the office, loafing in the woods. Well, the king in this parable was very angry because of the vacant places at his banquet table. He punished the excuse-makers. Yes, empty pews hurt God, our heavenly Host.

## The Empty Pew Hurts the Church

The king's feast was delayed and marred by the absence of those unworthy guests. An unused plate hinders the dinner party; an unoccupied desk slows up your office efficiency; gaps in the ranks weaken the army; one missing

link may cause the chain of your church's influence to break.

During the World War a sergeant was drilling a group of raw recruits. They could not get in step. He noticed many of them looking down at their feet, trying vainly to catch step. Suddenly he shouted the command, "Look up, march straight ahead!" And when they looked up they caught step. So if every church

suppose the guests present were saddened by the fact that many who should have been there were absent? "Enter into his gates with thanksgiving, and into his courts with praise."

## The Empty Pew Hurts the One Absent

The pity is he is usually the last one to realize it. If you stay away from worship, you will be missed, but you will also miss a great deal. In the parable the unworthy guests suffered most. Like Thomas, who was absent when his resurrected Lord appeared to the disciples in that upper room, the absentee misses the blessing.

Sunday is the day of the upward look. All the week we have been gazing down on the things of earth. Go to church today, and "lift up your eyes unto the hills, from whence cometh your help." Join us, "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—Russell F. Johnson, in *Christian Observer*.

## THE WONDER OF RADIO



Whither shall I flee from thy presence?—Psalm 139:7

member will attend divine services, will look up, together and at the same time, then the Church will catch step and march ahead!

## The Empty Pew Hurts the Pastor

The parable in Matthew says that the people who refused to come to the wedding seized the king's servants, those sent bearing his invitation, and spitefully treated them and slew them. Your minister is a servant of the King. He is commissioned to serve you with the good things provided in God's house of worship. Your absence affects him, and your empty pew leers at him, daring him to preach his best. It takes two to make a good sermon, a good preacher and a good listener. It takes a pulpit plus a pew; a filled pulpit and filled pews.

## The Empty Pew Hurts Those Present

You know how enthusiasm is chilled at a show or a game when there is only a small crowd. Vacant seats hinder people present from getting the most out of the service. In the parable, do you not

## MORBUS SUNDAYITIS

There is a disease that is worse and more deadly than small pox. It is diagnosed by the spiritual as "Morbus Sundayitis." It is a disease which afflicts most church people. The symptoms vary but never affect the appetite. It never lasts more than twenty-four hours. No physician is ever called. It always proves fatal to the soul. It is very prevalent and destroys thousands every year. The attack comes upon them suddenly every Sunday morning.

No symptoms are evidenced on Saturday night. The attack comes about nine o'clock Sunday morning. Usually the sufferer has enjoyed a very good night's sleep, eats a hearty breakfast, but about church time the attack comes upon him with sudden severity. It continues until morning services are over and then seems to abate long enough for him to eat a large dinner. In the afternoon the sufferer seems to be much better and often goes out for a motor ride, game of golf or some other form of exercise.

Morbus Sundayitis never seems to affect the eyes, for the patient seems to be

able to thoroughly enjoy the Sunday paper. About supper time he gets another attack that seems to last until church services are over. On Monday he awakes refreshed and does not have another attack until the following Sunday.

*Remedy: one large dose, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).—The Evangelical Christian.*

#### FORMING A GOOD HABIT

The development of the common habits, like writing, adding, and spelling, is readily understood by most people. There is no question, for example, that in spelling words correctly we must acquire a thousand or maybe ten thousand habits, each word a separate habit. But in respect to the feelings, the emotions of anger, fear, hate, love, fellowship human or divine, worship, the importance of habit-formation is not nearly so well recognized. Yet the emotions are developed through habit just as are the powers of spelling, walking, eating and talking.

You parents who excuse your children from church attendance because they get nothing out of it, are you sure they get nothing? If they get a habit they get something of value. Why do you not permit your child to eat with thumb and finger when he rebels against knife and fork? If your boy hates school and has difficulty with other children, why not allow him to quit school? You do not do that way. You know that childhood is the time in which he must form habits of right doing and right thinking. So also childhood is the time in which he should form habits of worship, such habits that in adult days when the dead point comes and the power is cut off he will move on along the tracks of routine duty until again he is gripped by the hand of the God who is waiting though unseen.—*Christian Union Herald.*

#### "THE DEVIL'S SMOKE SCREEN"

Just what religion does the Temple of Religion at the New York World's Fair represent? Is it not really a temple of compromise? Dr. George Wells Arms, pastor of the Bedford Presbyterian Church, Brooklyn, N.Y., in a leaflet called, "The Devil's Smoke Screen," written shortly before the Fair opened, demonstrates the utter emptiness of the whole idea of seeking to present religion in this way, as these extracts show:

"The Temple of Religion is the Devil's smoke screen to hide from the people the Cross of Jesus Christ and the true issues at stake in the foundation of democracy, and to blind them with a sense of false security. It lifts high its head and says, 'We stand for tolerance and religious freedom,' whereas it means indifference to the truth, a spineless morality, no sure standard of righteousness, and a condition where every man may do that which is right in his own eyes.

"Here is a temple that in pretending to stand for something, stands for nothing. It is not Jewish in glorifying Abraham, Isaac, Jacob, Moses, and the prophets; nor is it Romish in exalting the Virgin

Mary, the mass, the confessional, and the pope; nor is it Protestant in exalting the Lord Jesus Christ and the Scriptures of the Old and New Testaments.

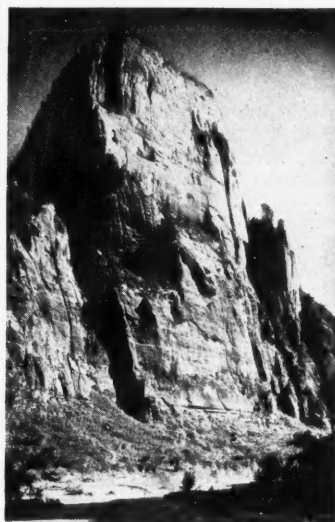
"The temple may stand for religious freedom and have drama and music for its program, with 'yesmen' as its speakers, but it will not allow a gospel service within its precincts such as saved America in the revivals of '57 and under the preaching of Whitefield, Finney and Moody, without which revival as a people we are lost."—*The Presbyterian.*

#### RURAL CHURCHES IN IOWA

Rev. L. M. Kirby, of Shannon City, Iowa, has been making an exhaustive survey of the rural church situation in his state, and has many depressing facts

to report, the most alarming of which is that fifteen hundred rural Iowa churches have been closed.

This is ascribed to several causes. One is financial; congregations in the country are smaller, and the per capita load of church support is almost double that in communities of five thousand and over. Another factor is that "when committees are chosen to make programs for conferences and conventions, or to map out plans and policies to be followed by the church, almost invariably the representatives of the larger churches are chosen." And in the rural communities, pastors are usually quite old or quite young. Changing methods of transportation, competition from radio and movies, and a general transformation of social con-



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ditions also play their part. Farm tenancy is also an important factor, with its resultant shift in farm populations.

There are, however, some hopeful features which Mr. Kirby points out, such as increasing dissatisfaction with denominational rivalry, co-operation from agricultural colleges, and the efforts being made to stabilize farming. Increased attention is also being given to the training of rural leaders.—*Christian Union Herald*.

### DICKINSON FAVORS TEMPERANCE

The seventy-nine-year-old governor of Michigan has signed a bill which makes the teaching of temperance in the public schools mandatory. Children must be taught the evil effects of alcohol, especially in the form of highly intoxicating spirits. Governor Dickinson is president of the Michigan Anti-Saloon League and one of the outstanding men in the temperance cause in this country.

Upon taking office, after the sudden death of Governor Fitzgerald, Governor Dickinson indicated that he desired to be undisturbed on the Sabbath. He intends to go to church and teach his Sunday School class in the manner he has been doing this for many years. Speaking of Sunday work, the governor said: "I've been in business of various kinds for sixty years and I have never seen a time when it had to be done on Sunday. State business is the same way."

Here we have two fine points in the program of the new governor, temperance education and Sunday observance. When this nation gets sober again and goes to church it will have its face set toward national prosperity and security. A clear head and a pious heart will do more to solve our national problems than all the panaceas of the godless reformers. The best way to fight fascism and communism is with the fear of the Lord which is the beginning of all wisdom.—*The Banner*.

### SCRIPTURE DISTRIBUTION BY CHRISTIAN STUDENTS

Thirty-six colleges and universities were reached by the Scripture Distribution Society of Wheaton College during the past year, in the largest student evangelization program since the unit's organization eight years ago. With the aid of prayer and financial helpers, Wheaton students sent more than 70,000 Gospels of John and additional Christian literature to the nation's campuses.

To provide for a distribution at the University of Illinois, a Wheaton Senior gave her graduation gift of \$400, according to Theodore Benson, chairman of S.

D. S. Christian people in many parts of the land, by prayer and gift interest, supplemented the activity of 300 of Wheaton's students, who pledged themselves to a periodical time and money participation. A student organization, S.D.S. has received the support of the campus as a whole since its organization.

During the past school year, twenty-four colleges and universities were completely covered, thirteen partially covered. An inter-collegiate Christian conference, held early in the year, brought together evangelical campus workers from many sections. Increasing its interest in the field of Christian Journalism, S.D.S. sponsored *14 Prominent Business Men Look at Life*, which reached 135,000 circulation; *14 Prominent Collegians Look at Life*, 90,000; and more recently, *Youth Looks at Life*, a picture magazine issue now in its second edition.—*Bulletin*.

### PRIZES OFFERED FOR BEST MANUSCRIPTS

The American Tract Society announces three prizes of \$1,000, \$500, and \$250, to be awarded to the authors of the three best treatises on one or more essential evangelical doctrines of the Christian faith. Manuscripts should be from 50,000 to 60,000 words. The contest will terminate November 30, 1939. Material already published cannot be considered in competition for these prizes. Conditions concerning this contest can be secured by addressing the American Tract Society, 7 W. 45th Street, New York, N.Y.—*News Letter*.

### BIBLE STUDY AND REVIVAL

When Mr. Moody neared the close of his wonderful ministry, he said that a new day was dawning in relation to the requirements for effective soul-winning preaching. In his day, he said, even wicked men believed that the Bible was true and that, if they would turn to God, He would receive them. But increasing scholastic antagonism to and materialistic neglect of God's Book were bringing the public mind into increasing positive disbelief of the Bible and its saving message and to deep ignorance of its teachings.

Mr. Moody declared that a more broadly-based method of bringing to men a knowledge of the Bible and its message would be necessary in the years ahead. Moody Bible Institute has given expression to at least part of what Moody thought was required.

Our average preaching and Sunday School teaching do not dig deep enough into the Bible's great revelation concerning the great doctrines of grace. Some popular evangelists specialize on denouncing the sins of men and appealing to mass emotion, often illegitimately. Some pastors in other ways reduce God's message to the smallness of a small knowledge of its content and appeal to human nature rather than spiritual motives.

The way of revival and bringing the lost world to God is that of preaching with love and compassion God's full message. Such preaching will not fail to

Moody Monthly

draw the fire of hostile critics. Preachers unwilling to pay the price of hatred from the world-spirit and the "best minds" who reprobate evangelical zeal for God as the fanaticism of ignorance, can never really preach in the power of Christ's spirit.—*Western Recorder*.

### RESTORING THE ROMAN EMPIRE

The Latins called the Mediterranean Sea "our sea." For a long time it has been Britain's sea. With Gibraltar at its entrance, Malta in the middle, and Alexandria at the eastern end, she has been able to control its merchandise, but Mussolini says that the old Roman government must be restored, and is busy accomplishing his purpose. The Italians have gained a strong footing in Libya, have taken over Ethiopia, have won the war for the Nationalists in Spain, are fomenting trouble by embittering the Moslems against the English. Mussolini has proclaimed himself "the defender of the Moslem faith." Take your map and see what this means. Remember the bitter conflict in Palestine and the Euphrates country, the riots in Egypt and Morocco, and the rising among the Moors; that Italian troops are being sent to these localities to assist the Mohammedans. Remember that the Fascists now hold both shores of the Strait of Gibraltar, save for the great rock at the entrance, and are in position to attack both ends of the Suez Canal. Is the new Caesar getting ready for the crossing of the Rubicon?—*The United Presbyterian*.

### "GOD'S ACRES"

Establishment of "God's Acres" grew out of an informal conference between Rev. Karl Hiller, pastor of the Corwith Methodist Church, and John Mullins, hybrid-seed-corn dealer and member of the congregation.

Anxious to cancel the debt against the Corwith Methodist Church, Mr. Hiller had tried many forms of raising funds, but found that the debt was not reduced very rapidly. While attending open house at the Mullins seed-corn plant, he was presented with a sample of the corn. His statement at that time that he wished he had land on which to plant the corn for the church, was followed by Mr. Mullins' offer to give seed corn to any farmer in north Iowa who would plant an acre and give the entire proceeds from the acre to any church of his selection.

Members of the Corwith Methodist Church were quick to respond to the plan. They have produced 2,500 bushels, which will clear the debt against the church. Other churches throughout the area also share in the profits of the plan. Co-operating farmers place a sign on the acres they are donating, each sign reading "God's Acres." Mr. Mullins plans to repeat the offer again this spring.

Here is a plan which seems to us quite sensible. In other country areas the "God's Acres" plan has proved abundantly successful. Why should not all country parishes adopt the idea. There will be no government regulation of this kind of crop.—*The Watchman-Examiner*.

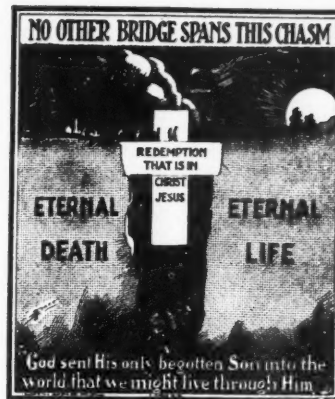
### MINISTRY OF THE DEAF

There are ministers, churches and missions for the deaf in the United States. The Catholic, Episcopal and Lutheran denominations are making some provision. In Minneapolis and St. Paul, the deaf Catholics and Episcopalians have meetings once a week. The *Deaf Lutheran* is a four-page monthly paper published by the Board of Missions for the Deaf of the Lutheran Synod of Missouri, Ohio, and other states. Lutheran ministers to the deaf are located in Brooklyn, Detroit, Chicago, Milwaukee, Kansas City, Omaha, St. Paul, Minneapolis, Duluth, Seattle, Portland, Oakland, Los Angeles, Indianapolis, Oklahoma City, Cleveland, Sioux Falls, St. Louis, Spokane, and Winnipeg, Canada. A Lutheran school for the deaf is located in Detroit. These ministers preach in more than 200 cities in our land, and conduct classes in many state schools for the deaf. Each state in the Union has one or more deaf schools, and supports them.

One Lutheran minister to the deaf has told how he learned the sign language. During his last year in Concordia Seminary he learned a few signs from a missionary, so that he was able to preach a short sermon. He attended the meetings of the literary societies at a deaf school, their socials, called on the deaf, and every week went to a deaf-mute who taught him more of the signs.

Another way to learn the signs well is to take J. Scuyler Long's *Manual of Signs*. Mr. Long is deceased, but his widow still sells the books. Her address is, State School for Deaf, Council Bluffs, Iowa. Of course one has to have coaching in connection with the sign book. Bible schools and colleges should be interested in such a ministry of the deaf, and the suggestion regarding the training of their students in the sign language should be discussed by the faculty. Interested students should be fully informed with reference to the possibilities of such a ministry, and should bear up the proposed ministry in their devotions. Certainly there is a great need for work to be done for the deaf.—*Bulletin*.

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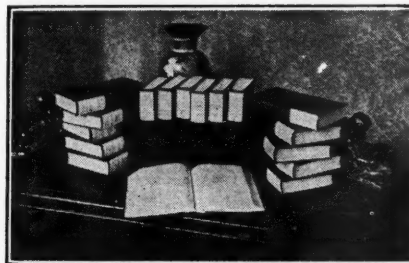
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## WEARING OFF THE EDGES

An Indian, asked to define conscience, said, "*It is a little three-cornered thing in here. When I do wrong it turns around and hurts very much. If I keep on doing wrong, it will turn until it wears the edges all off, and then it will not hurt any more.*"—*Christian Herald.*

\* \* \*

## ANSWERING OWN PRAYERS

A farmer whose barns were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said, "*Father, I wish I had your corn.*" "Why my son, what would you do with it?" asked the father. The child replied, "*I would answer your prayers.*"—*Southern Churchman.*

\* \* \*

## SET ASIDE

A recent account tells of an Australian who discovered a pearl perfect in shape, in color, and almost an inch in diameter, but which, though practically invaluable, could not be sold, for it was too large to be used as a ring setting, and few other pearls could be found to match so that they might be part of a necklace.

*Thus it is with the proud and haughty Christian: he may have more than ordinary ability; be well versed in God's Word and possess fine personality; but pride, selfishness, vitriolic condemnations of others, unmannerliness and boasting, will render his otherwise invaluable services valueless, and he is set aside, while God uses a more humble, obedient servant, though perhaps one with less ability, to perform His work.*—R. G. D.

\* \* \*

## BROKEN CHRISTIANS

A very poor man lived alone in his little hut. One day a wealthy man came to buy his hut. The poor man decided to sell it, and went about the place patching the roof and repairing it carefully, feeling a sense of pride that the rich man should desire his hut. After the money was paid, the new owner began at once to tear down the shack. The poor, bewildered man shouted out to him, "Don't tear down my dear little home. I have repaired it all so nicely." But the wealthy man replied, "I do not want your shack: I only want the site, this corner lot."

*So, beloved, the Lord does not want the self in you patched up. He cannot use you except self is broken down, and you give Him only the site, as it were—an empty life that He can fill with His Spirit.*—*Gospel Herald.*

## A WISE CHILD

When someone told Dr. Emmons' little daughter that the moon was made of green cheese, she went to her father about it. But the wise old man told her to go and read, and find out. She went to her Bible, and soon came back in triumph, and said the moon was not made of green cheese, for the Bible said that the moon was made the fourth day, and the cows were not made till the sixth day, and so the moon could not have been made of green cheese!

*But it may be doubted whether some older persons today would know where to look to settle such a momentous question.*—H. L. Hastings.

\* \* \*

## WHEN TASKS ARE HARD

In a certain cotton factory there is a card on the walls of the workrooms that reads: "If your threads get tangled send for the foreman." One day a new worker got her threads tangled, and she tried to disentangle them, but only made them worse. Then she sent for the foreman. He came and looked. Then he said to her: "You have been doing this yourself?"

"Yes," she said.

"But why did you not send for me according to instructions?"

"I did my best," she said.

"No, you did not," the foreman said. "Remember that doing your best is sending for me."

When Paul got his threads tangled he "sent for God," who could straighten them out for him. And God came and stood by him, and talked to him, and made everything right again.—Author Unknown.

\* \* \*

## IMMORTALITY

In the Metropolitan Museum of New York is a monument to Edgar Allen Poe and on it are inscribed these words, "He was great in genius; unhappy in life; wretched in death; but in fame he is immortal."

That is one kind of immortality. But there is a better one; an immortality not of genius, nor of power, nor of earthly greatness of any kind, but an immortality "brought to light," as Paul says, "through the gospel," that comes through devotion to the will of God and service in the name of Christ, that knows nothing of unhappiness in life or wretchedness in death, but looks out through the stress and the strife of the life that now is, through the doorway of death into the light of heaven, where everlasting woe gives place to a never-ending life of glory and riches and honor before the throne of the living God and of our Christ.—William Edward Biederwolf, in *The Man Who Said He Would.*

## THE WORLD'S NEED

A young Buddhist who had made a very careful study of Christianity, and particularly of Christ, said to a Christian regarding his study: "*Your Christ is wonderful, oh, so wonderful; but you Christians, you are not like Him.*" Without knowing it, the Buddhist pointed out the greatest need of present-day Christianity—more of Christlikeness in those who bear His name.—*Earnest Worker.*

\* \* \*

## GRACE CAN'T BE BOUGHT

When Clara Barton was engaged in Red Cross work in Cuba, during the Spanish-American War, Col. Theodore Roosevelt came to her desiring to buy some delicacies for the sick and wounded men under his command. His request was refused. Roosevelt was troubled; he loved his men, and was ready to pay for the supplies out of his own pocket. "How can I get these things?" he asked: "I must have proper food for my sick men." "Just ask for them, Colonel," said the surgeon in charge of the Red Cross headquarters. "Oh," said the Colonel, "then I do ask for them." And he got them at once; but you notice that he got them through grace, and not through purchase.—Onward.

\* \* \*

## A NEW CREATION

Human nature is too bad to be improved, too dilapidated to be repaired. Here is a cracked bell. How again to restore it? By one of two methods. The first is to repair the bell, to encompass it with hoops, to surround it with bands. Nevertheless, you can easily discern the crack of the bell in the crack of the sound. The only effectual way is to remelt the bell, recast it, and make it all new; then it will ring clear, round, sonorous. And human nature is a bell, suspended high up in the steeple of creation, to ring forth the praises of the Creator. But in the fall in Eden the bell cracked. How again to restore it? By one of two ways. One is to surround it with outward laws and regulations, as with steel hoops. This is the method adopted by philosophy, as embodied in practical statesmanship, and without doubt there is marked improvement in the sound. Nevertheless the crack in the metal shows itself in the crack of the tone.

*The best way is to remelt it, recast it, remold it; and this is God's method in the gospel. He remelts our being, refashions us, makes us new creatures in Christ Jesus, zealous unto good works; and by and by we shall sound forth His praises in a nobler, sweeter strain than ever we did before.*—W. E. Landrum, in *Blessed Hope Quarterly.*



## Triumphant in His Grace

(Continued from page 659)

no longer live to himself. Christ is his law and his Lord. He is the end of the law unto righteousness. There is none greater and none better. "Christ is all, and in all" (Col. 3:11). Likewise, He is "made unto us wisdom from God" (I Cor. 1:30 R.V.). We want none greater and can find none greater than His mind brings. So also He becomes to us "sanctification and redemption" together with "righteousness" (I Cor. 1:30).

Of course, we fall short of this standard, even as we fall short of the law. "Not that I have already obtained, or am already made perfect" (Phil 3:12), but our salvation now rests in Him, and not in our own perfection which it would under the law. We are under a new covenant (I Cor. 11:25), the covenant of Sonship (John 1:12). We are not working for our salvation, but working out our salvation (Phil. 2:12).

More than that, we have another Christ, the Holy Spirit, to dwell in our hearts—an "enabler" who works in us to will and to do that which is good (Phil. 2:13). "Christ [having] redeemed us from the curse of the law" (Gal. 3:13) starts a new work in us, also of grace, whereby we are to be restored to His image, and when we see Him, "we shall be like him" (I John 3:2).

The question is then asked, these things being so, "What good is the law?" Well, passing laws never did make people good. Righteousness did not come by the law (Gal. 3:21). The law was given that we might know what its demands are. The law is the nursemaid that takes us by the hand and leads us to the school of Christ, "our tutor to bring us unto Christ" (Gal. 3:24). It so torments our hearts by revealing our lost and helpless state because of sin, that we seek to learn of Him who "is able to save to the uttermost" (Heb. 7:25 R.V.). It has come to reveal unto us the exceeding sinfulness of sin (Rom. 7:13). Here, then, in this school of Christ we learn that Christ perfectly fulfilled and satisfied the law; Christ Himself becomes our new law.

Moreover, this great salvation is offered to "everyone that believeth," i.e., to everyone who so accepts and trusts Christ as his personal Saviour. It is more than an intellectual assent to these self-evident truths. We never lean upon Him as our substitute for a full salvation until it is evident that we seek to follow Him as our Lord and Master. Also, there will never be the dynamic to enable us to follow Him as our way of life until we first say, He "loved me, and gave himself for me" (Gal. 2:20). It is then that we are enabled to add, "the love of Christ constraineth us" (II Cor. 5:14). To be under the law is a yoke of bondage, with life a burden and its outcome precarious. To be under Christ is to be free, with life a joy, and its outcome eternal life.

This promise of glorious redemption is for everyone and means "whosoever will," from the smug Pharisee who is willing to abandon his hypocritical self-righteousness, to the outcast of society and those whose hands are stained with

blood.

Consider then the fruits which are never found under the law but under grace in Christ, and make this wonderful Saviour yours:


1. Peace with God, and the peace of God (Phil 4:7, 9). Conscience rests.
2. Full assurance, because we are "accepted in the beloved" (Eph. 1:6).
3. A new dynamic for holy living, no longer trying to fulfill impossible conditions, but to live for Him who loves us with an everlasting love that will not let us go (John 18:9).
4. Partakers of His triumph. His victory is our victory, for we are His and His forever. It is Christ who will present us "not having spot or wrinkle or any such thing . . . holy and without blemish" (Eph. 5:27; Col. 1:22), since He alone is able "to set [us] before the presence of his glory without blemish in exceeding joy" (Jude 24).

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And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## THE SHORTENING OF LIFE

M.J.T., Toronto, Can.

**Question:** Is there any explanation given in the Bible for the gradual shortening of life?

**Answer:** While no explicit explanation is given, we are not left wholly in the dark regarding the matter. For example, we have the texts, "The soul that sinneth, it shall die"; "The wages of sin is death"; "And sin when it is finished bringeth forth death." From these texts we naturally draw the conclusion that one of the evil effects of sin would be its detrimental reaction upon the life of the individual. Lives are constantly being assaulted and destroyed by sin. The cause of shorter lives in sin, leading to degeneration (see *The Earth the Theater of the Universe*, p. 76). The climax may come gradually, but sometimes suddenly. Only God has power to bestow new life. He even grants eternal life to those who believe on Jesus Christ as their Saviour. In the Garden of Eden the tree of life evidently was for the maintenance of physical life. The apostle John has much to say about Christ as the source of spiritual life, "In him was life"; "For as the Father hath life in himself; so hath he given the Son to have life in himself." During the millennium even the natural life of man will again be greatly prolonged (Isa. 65:20, 22).

## ABOUT JOB HIMSELF

G.F., Amston, Conn.

**Questions:** (1) Was Job a real person? (2) Was he the author of the book by that name? (3) Was Job a Jew? (4) What sort of disease did Job have? (5) Did the restoration of his possessions include his original sons and daughters?

**Answers:** (1) That Job was a real person is shown by the fact that he is mentioned in connection with two other historical personages, namely, Noah and Daniel (Ezek. 14:14). James, also, exalts the patience, or endurance, of Job (5:11). Moreover, the mention of the exact number of years which Job lived after his trying experience, lends further credence to the fact that the book of Job relates the experiences of an actual person. (2) Although the language of the book of Job is mainly Hebrew, this fact may merely indicate that he was a descendant of Shem and spoke the tongue common to them at that time. Job was a real man, and probably the author of

the book which bears his name. (3) Not a Jew, for the Jews traced their ancestry back only to Abraham (Luke 1:73; 3:8). (4) The nature of Job's affliction is somewhat in doubt. The Hebrew word, according to Strong's *Concordance*, means a burning or inflamed sore. This covered his body, indicating perhaps a form of leprosy (Lev. 13:20) is one opinion; although its only other plural use would not so indicate (Exod. 9:7-11). (5) Job's prosperity no doubt returned to him gradually, during the 140 years which followed his affliction. The suggestion has been made that the new children were by a second wife, his first wife having been mentioned for the last time in 19:17.

## WINE OR JUST GRAPE JUICE?

C.L.L., Monroe, N.C.

**Question:** Was fermented wine or just grape juice used when the Lord's Supper was instituted?

**Answer:** This has been a subject of much discussion and even controversy, which we have concluded has been quite needless and unprofitable. Since wine was used in the celebration of the Passover, it is natural to assume from the account that the same element was also used in the institution of the Lord's Supper; but this does not settle the question, for Jesus referred to it as "this fruit of the vine," a phrase broad and indefinite enough to mean either fermented wine or fresh grape juice. So why argue about it? No matter which is used it is merely a symbol of the shed blood of Christ, which was shed for the remission of sins. "This fruit of the vine," no matter in what form, is broad enough to meet all requirements.

## THE BELIEVER'S JUDGMENTS

H.C.M., Syracuse, N.Y.

**Question:** What future divine judgments will fall upon the believer?

**Answer:** Our understanding is that since Jesus bore our sins upon the Cross, we shall never be brought into judgment for our sins (John 5:24; Rom. 8:1). This being true, believers have only one judgment to face in the future, namely, that of works (II Cor. 5:10). The result will be either reward or loss, but they themselves will be saved (I Cor. 3:11-15). All other future judgments will fall alone upon the unsaved.

## WATER BAPTISM AND THE HOLY SPIRIT

T.F., Minneapolis, Minn.

**Questions:** (1) Does water baptism (after one is saved) have any particular bearing, or value, in the dispensation in

which we now are living? (2) Did the Church, or mystical body of Christ, have its beginning on the Day of Pentecost? (3) Is the commission to evangelize the world (Matt. 28:19) binding upon the Church of today, or is it a commission for the Jews during the period of the coming Great Tribulation?

**Answers:** (1) It is our judgment that water baptism was merely the outward sign and symbol of the individual baptism of the Holy Spirit and has been practiced by the Church from its beginning. (2) We believe that the Church had its beginning on the Day of Pentecost, according to Acts 2:17-21 and I Corinthians 12:13. (3) Matthew 28:19 appears to us as a commission to the entire Church, and which was inaugurated by the first Christians. However, if you will compare the prophecy of Joel as quoted by Peter, you will observe that the fulfillment of the outpouring of the Spirit on the Day of Pentecost was only typical of the greater outpouring in connection with the day of the Lord. The Great Tribulation will be both the closing judgment of the present dispensation, and also will clear the way for the beginning of the millennium. The prophecy of the outpouring of the Holy Spirit, as we find it in Joel, will then have its complete fulfillment and the proclamation of the coming kingdom will receive special emphasis.

## THE HOLY SPIRIT AFTER THE RAPTURE

F.E.P., Portsmouth, Ohio.

**Question:** What becomes of the Holy Spirit after He is taken out of the world when the Church is raptured?

**Answer:** We are unable to answer this question fully. While it is true that the Holy Spirit in a particular and precious sense now indwells every true believer and hence the entire Church, into which as the Body of Christ we are baptized by the Holy Spirit, we must not forget that the Spirit was in the world prior to the Day of Pentecost. Remember also, that the outpouring of the Holy Spirit on that day was merely a partial fulfillment of the prophecy in the book of Joel, as the context clearly reveals. Apparently the Holy Spirit will have an even greater work in connection with the inauguration of the millennium than He had at the commencement of the present age. Then, too, He always is God, and hence omnipresent.

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## AGE OF METHUSELAH

A.I.T., Bellevue, Mo.

**Question:** Is there anything in his-  
tory or the Bible which says that Me-  
thuseelah did not live to be 969 years old?

**Answer:** We have no history so an-  
cient and reliable as that recorded in the  
first chapters of Genesis. I do not know  
of any contradictions elsewhere to the  
age of Methuseelah as there given. The  
one you mention, namely, that Methuse-  
elah was the name of a tribe instead of  
an individual, is a mere theory set forth  
by some one who does not believe the  
Bible. The evidence is all against it.

## A MEDLEY

L.E.R., Atoka, Okla.

**Questions:** Kindly explain the fol-  
lowing: (1) "The wedding garment";  
(2) "In him dwelleth the fullness of the  
Godhead bodily"; (3) "Why callest thou  
me good?" (4) "God was in Christ, recon-  
ciling the world unto himself."

**Answers:** (1) This expression is  
found in Matthew 22:12 and belongs to  
one of the parables of the kingdom of  
heaven. Here God is represented as  
King, and Jesus Christ as His Son. The  
test of rightful presence at the wedding  
will be the wearing of the garment pro-  
vided by the King. Since all welcomed  
guests will be thus freely provided, any  
one not having on the wedding garment  
will be cast out, because his very pres-  
ence in any other garb will prove him to  
be unfit to share in the wedding feast.  
The improperly clothed man of the par-  
able knew this, as his speechlessness  
shows. (2) Colossians 2:9 is a statement  
of the full or complete deity of Jesus  
Christ in human form. Nothing was  
lacking. Hence the truth of (4) natu-  
rally follows, namely, that "God was in  
Christ, reconciling the world unto him-  
self" (Col. 1:20; II Cor. 5:18-20). This  
reconciliation was made possible by the  
death of Christ on the cross, which was  
the supreme proof of the love of God for  
the world, at which time Christ became  
the world's sin-bearer. (3) Returning  
now to the question, "Why callest thou  
me good?" the real significance of the  
question lies in what Jesus adds to it,  
"None is good but one, God." In other  
words, "If you call me good, you are say-  
ing that I am God." Then He placed  
before the seeker certain texts in order  
to reveal to this rich young man whether  
he really was in earnest (Matt. 19:17-21).  
One of the most sorrowful things on re-  
cord is that this otherwise worthy young  
man could not measure up to the last  
test, namely, that he sell all and follow  
Christ.

## THE DEATH OF PETER

W.M.S., Dunbar, Pa.

**Questions:** (1) Does the Bible say  
how Peter died? (2) If not, how do we  
know where and when Peter died?

**Answers:** (1) The sole reference is  
found in the prophecy of our Lord (John  
21:18). Whatever be our interpretation  
of the prophecy, a violent death in some

form was predicted, and perhaps that  
manner of death was by crucifixion.  
(2) Opinions widely vary as to the close  
of Peter's life, but it is not impossible  
that he met death in Rome by crucifixion.  
In the opinion of some, Peter could not  
have been in Rome prior to the time of  
the writing of Paul's Epistle to the Ro-  
mans, or during his first imprisonment,  
or when Paul wrote his epistles from  
Rome, or during his second imprison-  
ment, since in none of these letters is  
Peter mentioned. It may be that Peter  
went to Rome after the death of Paul  
where, according to tradition, he was  
crucified.

## A FALSE CLAIM

Mrs. R.M.G., Dryden, Ont., Can.

**Question:** Where do people find au-  
thority for saying that Jesus had a rich  
uncle by the name of Joseph, who took  
Him to different countries from where  
He gathered the best from all religions?

**Answer:** In the first place, there is  
no such historical record. In the second  
place, these religions are so inferior to  
Christianity that He could not have  
found His teachings in them; and thirdly,  
it was unnecessary, because He Himself  
was God and spoke with the knowledge  
and authority of God.

## COATS OF SKINS FOR APRONS OF LEAVES

M.G.H., Montreal, Canada

**Questions:** (1) Is it true, as claimed,  
that clothes are a badge of sin? (2) Is  
there any significance in the fact that  
God made coats of skins for Adam and  
Eve to replace the aprons of leaves they  
had made for themselves?

**Answers:** (1) Clothes may be a re-  
minder of the entrance of sin into the  
world and of the coverings instinctively  
provided for themselves by the first two  
sinners, but we cannot see that in them-  
selves clothes are a badge of sin. Indeed,  
in most climates clothes appear to be a  
real necessity. Only the advocates of  
nudism advocate naked bodies, but they  
who follow this cult are in general disre-  
pute. (2) Made self-conscious because  
of their sin, Adam and Eve instinctively  
sought to conceal their bodies in part by  
aprons made of leaves, but sinful con-  
sciences cannot thus be covered. In place  
of this man-made device, God provided  
coverings made from the skins of slain  
animals, which no doubt were the first  
animal sacrifices. Thus were the first  
substitutionary offerings made and the  
principle of substitutionary atonement  
was introduced into the world. God had  
said, "In the day thou eatest thereof  
thou shalt surely die." No doubt spiritual  
death occurred at once, and physical  
death also would have ensued but for  
the slain animals, which pointed for-  
ward to the sacrificial Lamb of God  
(John 1:29). At the present time, all un-  
saved men are still dead in trespasses and  
sins (Eph. 2:1-3), but our God has pro-  
vided the way of escape by grace through  
faith (v. 8). Adam and Eve were the  
first to profit by it.

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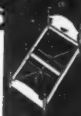
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# International Uniform Sunday School Lessons\*

Harold L. Lundquist

August 13

## ELISHA: A LIFE OF HELPFULNESS

II Kings 5:1-10, 14

**Golden Text:** Be ye kind one to another.—Ephesians 4:32.

"Loving kindness and tender mercies" (Ps. 103:4) are among the glorious attributes of our God, and consequently characteristic of those who love and serve Him. The world has all but forgotten these virtues, for in its brutal determination to achieve results there is only an outward veneer of courtesy and consideration which extends itself primarily to those from whom some advantage may be obtained or who are highly regarded because of their wealth or position. The poor and needy, the aged and afflicted are quickly brushed aside as unfortunate hindrances in the path of progress.

In all times God's people have been those most considerate of others. It is they who have given time and effort and means to help those in need. The life of Elisha is well characterized as a life of helpfulness. He followed the great Elijah. While his experiences were less dramatic, it was given to him to perform many miracles. It is surprising to find how many of these miracles were for the purpose of helping others. God's servants are called to be leaders and to be preachers, but they are nonetheless called to carry on a life of helpful service. Elisha's experience with Naaman suggests how we may exercise such a ministry. Without seeking to designate verses in the text, shall we observe that we must

### I. Find the One in Need.

It is not always that the one with the deepest need makes himself known. In fact, it is commonly true that those who have the greatest need and are possibly the most worthy of help keep their sorrows to themselves. Certainly it is true that those afflicted with the leprosy of sin do not often come to church or to the Christian worker, seeking healing. We must go out and seek them and bring them in.

One of the weaknesses of many churches today is that they go through their regular services, which may include preaching the gospel, and then they lament the fact that sinners do not come to the services to hear and be saved. Let us be reminded that it is our business to go out into the highways and the byways to find those in need. Naaman's experience illustrates how the simple word of a little slave girl was instrumental in bringing the leper in touch with the man of God. Had she failed

in her responsibility, the prophet would have missed his opportunity to minister. Even the humblest believer has his important work, seeking out the lost and needy, and may thus be the means of bringing about great blessing.

### II. Locate and Diagnose the Condition.

Naaman knew that he had leprosy, but he did not know that he had a blight of soul called pride. The prophet, acting under the guidance and control of God, struck right at the heart of things when he directed Naaman to crush his pride and to show his faith by obeying God's command to wash seven times in the Jordan.

The story has many important applications. Let us be sure that in our efforts to help people physically or socially we get through to their real need, a heart need, the need of Christ. Let us also be careful not to modify or change God's requirement. There is one way of salvation—through faith in Christ; there is no other remedy for sin. A man "must be born again" or "he cannot enter the kingdom of God" (see John 3:3-7). If men are too proud to go that way, they cannot be saved. Observe also that there was no respect of persons on the part of Elisha. Naaman was a great and distinguished man, ready to bestow rich gifts, but the man of God had no interest in those things. He wanted only to give God's message.

### III. Apply the Remedy.

One would be quick to condemn the trained physician who, having found his patient and having given his attention to his need, made a careful and accurate diagnosis and then sent him away without applying the cure which was in his possession. As the servants of Christ the great Physician, engaged in the cure of souls, we need to be equally wise. It is commendable to engage in a discussion of the problems of needy men and women, expressing our heart interest in that need. It is desirable that we clarify our knowledge of their need and accurately understand the truth of the gospel which meets that need. However, all of these things are quite meaningless unless they result in the bringing of the gospel to bear on the lives of the unconverted. Someone has said that the Church must "evangelize or fossilize." Assuredly there is a need of true evangelism, and by this we mean not just some man-conceived and man-directed campaign, but a real stirring of the Spirit of God in the hearts of Christian men and women which will lead them to go out and seek the souls of the unconverted and seek to lead them to Christ.

August 20

## BEVERAGE ALCOHOL AND THE COMMUNITY

Joel 1:5-7; Daniel 5:1-5, 17, 25-28

**Golden Text:** Woe unto him that giveth his neighbor drink.—Habakkuk 2:15.

"None of us liveth to himself" (Rom. 14:7).

What concerns the individual concerns the community, for the community is made up of individuals. The man who uses alcohol has no right to claim that it is a personal matter, for alcohol is a poisonous drug which not only injures the individual, but makes him a danger and a liability to his community. Before going into our lesson let us look at only a few of the many facts available.

In five years since repeal it is estimated that \$36,000,000,000 has been spent for intoxicants with a profit to the industry of \$13,250,000,000. But what did it cost the people?

"In 1937 an entire city the size of Detroit was maimed and injured, and an entire city the size of Omaha was permanently injured by the automobile. Sixty per cent of auto fatalities are due to alcohol" (chief justice of the Municipal Court, Evanston, Ill.).

"The more alcohol—the more syphilis" (New York state liquor authority).

"Syphilis attacked and disabled more than 250,000 during 1934" (Skin and Cancer Clinic, New York City).

"Rape has increased 13 per cent and the more atrocious forms 40 per cent in the last eight months" (a police commissioner, Boston, Mass.).

"Criminals are for the return of liquor, wet propaganda to the contrary notwithstanding, and with the coming of repeal will come the greatest era of wholesale crime this country has ever known. The criminal world is tensely expectant and is prepared to launch immediately into its millennium of crime. The return of the saloon inevitably will bring open prostitution and gambling" (statement by a criminal in prison before repeal became effective).

"New York's annual cost of prostitution is \$12,000,000" (Courtney R. Cooper).

"America is on the worst gambling spree in its history. A gross population, not including all rural districts, of 80,000,000 persons is dallying with \$6,000,000,000 in winnings and losings, of which all but about \$1,000,000,000 passes through the hands of the underworld, where much of it remains" (Courtney R. Cooper).

The American Business Men's Foundation, Chicago, reports that liquor was responsible for the rejection of more than 93,000 applications for insurance last year, and that as a result widows and orphans will ultimately be deprived of over \$200,000,000 of insurance, making

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some of them public charges.

Three words which are altogether appropriate for the liquor problem will serve to summarize our lesson.

### I. Devastation (Joel 1:5-7).

Drunkards are called on to awake from their stupor and weep, and the drinkers of wine (note that!) to wail over the loss of their drink because of the devastation wrought by the locusts. This plague had come because of the sins of the people, and may well serve to exemplify the devastation which will follow the use of alcohol as a beverage. The nations of our day need not think that they will escape if they continue on their present road of reckless indulgence.

### II. Debauchery (Dan. 5:1-4).

The familiar story of Belshazzar's feast should be made to live again as we point out that we here "have vividly manifested three of the great characteristics of the day in which we live—a coming together of great multitudes for a riotous night of drinking, which must of course end for many in disgusting drunkenness; provision for acts of darkest sensuality in the fact that all the wives and concubines were invited to this feast; . . . and a contemptuous, deliberate insulting of the name of God" (Dr. Wilbur M. Smith).

When liquor is permitted to inflame the mind and the emotions of man, there is no limit to which he will not go. It makes of the loving husband a heartless brute. It makes of dependable and industrious men and women shiftless and lazy individuals. It makes men sick in both body and soul. It leads to immorality and other sin.

### III. Death (vv. 5, 17, 25-28).

Dramatically swift was God's judgment upon Belshazzar's presumptuous sin. Magnificently bold and direct was the condemnation by Daniel, the prophet of God. Relentless was the immediate judgment of physical death (see v. 30), and equally sure is the ultimate judgment when the drunken king stands before his Maker to answer for the deeds done in the flesh.

The fact that God does not write in our day in flaming letters on the saloon wall before the bleary eyes of the drinker does not mean that His judgment is any less certain, nor does it make it less dreadful.

May God give us as Christians great diligence in winning men to Christ, that we may thus deliver them from all this as well as the other evils of this wicked and perverse generation.

August 27

### UZZIAH: A KING WHO FORGOT GOD

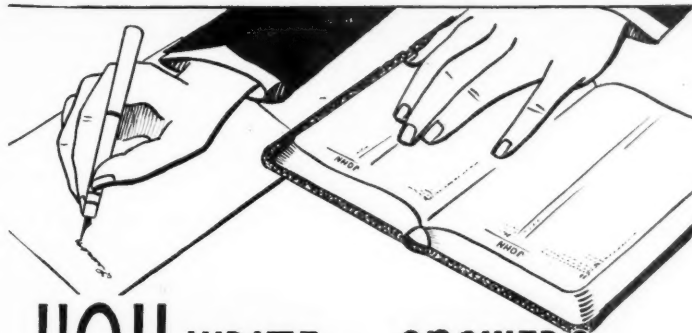
II Chronicles 26:3-5, 16-21

**Golden Text:** Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:14.

"Pride goeth before destruction and a haughty spirit before a fall" (Prov. 16:18).

A man's life may begin with every

August, 1939



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promise of greatness and he may prosper in everything for years as he honors God, and then by presumptuous disobedience he may bring it all to sudden destruction, living the closing years of his life in disgrace and going down to his grave in sorrow. That fact is written so large on the pages of history that one marvels that "wayfaring men though fools" need to "err therein" (Isa. 35:8). Pride makes a man blind to his own weakness and so presumptuous that he walks right into trouble. The story of Uzziah points a moral both obvious and so much needed by all of us, that we can but hope that this lesson may be greatly blessed.

#### I. Prosperity (vv. 3-5).

"As long as he sought the Lord, God made him to prosper" (v. 5).

With a heart right toward God, the background of a rearing by God-fearing parents (how much that means!) and the counsel of a man who was an "expert" in his understanding of the ways and the will of God, Uzziah prospered greatly. II Chronicles 25-27 reveals him as a man of affairs, a successful warrior, a capable agriculturist, an able government administrator, and a king whose fame was known far and wide. For one who took over the government of a nation at the tender age of sixteen following the tragic death of his father, Uzziah made a remarkable and commendable record.

#### II. Presumption (v. 16).

"When he was strong, his heart was lifted up to his destruction" (v. 16). What sad words! Prosperity ruined a man who had made a name for himself in times of adversity. In presumptuous pride he attempted to take the place of the priest ordained of God, in effect declaring that the State was over the Church, as we would put it in our day.

"There is no greater danger attaching to the life of Christian service than the

danger of presumptuous pride. I mean the pride which manifests itself in an independence of the ordinary means of grace, of prayer, and of the Word of God. I am convinced that that is the cause of much of the failure in many lives here. It is a pride which says, 'I can dispense with the Word of God'; which persists in living on a minimum of prayer and communion with God, and in yet going about the work of God as of old; a pride which, like Uzziah's, seeks carnal prominence in spiritual things. For that was his sin. He sought a carnal prominence in service which God had ordained was to be of an entirely spiritual order." So says J. Stuart Holden, and he goes on to point out that this may be done either by using carnal methods to secure positions in the Church of God, or by taking over the control of our own lives and thus preventing the Holy Spirit from doing His work in and through us.

#### III. Punishment (vv. 17-21).

"The king was a leper . . . and . . . was cut off from the house of the Lord" (v. 21). The priests of God had holy boldness in rebuking the king, a quality which one could hope would never be missing in the testimony of God's servants. The king, however, resented their wise words of counsel, and punishment from God came upon him.

If the judgment upon Uzziah seems too drastic, let us remember that the king was presuming to set aside an order established by God. It was a question of whether God was to rule or the king. We should also bear in mind that what looks like a single outward bit of presumption was really the expression of a heart that had long since gone far from God. When men in high position either in the State or in the Church fall into sin, it is not very often the result of a yielding to a sudden temptation, but rather the inevitable showing forth of what has long been true in the inner life. The leprosy of Uzziah's heart now showed forth in his face, and he had to be shut off from his people and from his royal position. As he dwelt in his "separate house," it is to be hoped that he was brought in repentance and contrition to the feet of the Lord. It is possible that he may thus have been restored to fellowship with his God; but let us remember that even if this may have been true, he went to his death with the consciousness that though his peace had been made with God, he had lost much of his life. It is a tragedy that so many are content with having a saved soul but a wasted life.

May God deliver any of us from thus beginning well with God and then permitting the destructive powers of prosperity and pride to undermine our lives and to bring us to ultimate shame and judgment.

September 3

**ISAIAH: A LIFE DEDICATED TO GOD**

Isaiah 6:1-13

Golden Text: Here am I; send me.—Isaiah 6:8.

Moody Monthly

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Monthly

Crises! We have had so many of them that they have almost become commonplace. There has been one war crisis after another. There have been world crises and domestic crises until the word has almost lost its meaning.

In the life of the individual, however, the times of crisis are very real and important. In a critical illness one knows when the crisis comes, and he who safely passes that hour is on the road to recovery. More vital than a physical crisis is a spiritual crisis, when a man meets God face to face and his future destiny is determined by the response which he makes to God's call. Isaiah had such an experience when he came to realize God's glory, confessed his own unworthiness, and sought cleansing of life as a preparation for commission to service.

#### I. "I Saw the Lord" (vv. 1-4).

King Uzziah, who had begun well but had forgotten God, was at the end of his life, a leper because of his sin, and dying in disgrace. Israel which had known unprecedented prosperity under God's blessing now hardened its heart nationally against God and was also about to go into eclipse. God needed a man to speak for Him in such an hour, to bring to His people a message of judgment and also of blessed invitation. To prepare that man, the great Isaiah, God gave a remarkable manifestation of His glory and power.

It is essential that the man who speaks for God should first see the Lord high and lifted up and to hear of His holiness

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and glory. The negative tone of the present-day message, the lack of enthusiasm and interest in holy things, the low standards of personal holiness, the failure to preach boldly the truth regarding God's holy standards are to be explained by the fact that there has been no vision of the eternal holiness and glory of God. The need of the people today is the same as it was in the time of Isaiah. Where are the men and women who are ready for a vision like his and for the commission which will follow?

#### II. "Woe Is Me! for I Am Undone" (v. 5).

To see the holiness of God is to be immediately conscious of one's own sin and unworthiness. The obvious conclusion which one draws from that fact is that anyone who is proud, who is not concerned about his own sins and the sins of his people, is living far from God and has either never known or has forgotten about His divine holiness.

Isaiah spoke of the pollution of his lips, thereby confessing that his heart was not right. Whereof the heart is full, thereof speaketh the mouth, for we read in Matthew 12:34 that out of the abundance of the heart the mouth speaketh. Remember that even though Isaiah was a believer he recognized the need of cleansing.

#### III. "Then . . . He Touched My Mouth" (vv. 6, 7, R. V.).

"Then"—what an important word! When Isaiah called out in humble confession, "then" he was cleansed. The turning point is right at that place for any life. Only when we come to the place of confession and contrition which Isaiah knew, can we expect the Lord to send the cleansing fire and the enabling power.

None but God can give this cleansing. Man is unable to wash himself clean. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord" (Jer. 2:22. See also Jer. 13:23). Reformation, turning over a new leaf, character development, all commendable in their place, are not sufficient. There must be divine cleansing of the life if there is to be a commission to service.

#### IV. "Here Am I; Send Me" (vv. 8-13).

God had a difficult and unpopular message to be delivered but now He had a man who was ready to carry it. Isaiah had to proclaim to Israel that because they had turned from the sunshine of God's love, which would have melted their hard hearts, it had for them become the sunshine of His wrath, which could only progressively harden them and turn them from Him. The same sunshine that melts the wax hardens the mud.

The work of God in our day awaits the man or the woman of vision—the one who has been prepared by confession and cleansing and who has then received the divine commission.

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# For Sermon and Scrap Book

William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

## OUR THREE-TENSE SALVATION

Titus 2

1. Past (v. 11).
2. Present (v. 12).
3. Future (v. 13).

—Ruth E. Fish.

## IN JESUS CHRIST THERE IS:

1. Safety (Prov. 18:10).
2. Security (John 10:27-29).
3. Satisfaction (Ps. 34:8, 9).

—Ruth E. Fish.

## DAVID AND GOD

1. A faithful David trusting God (I Sam. 17:45, 46).
2. A fleshly David sinning against God (II Sam. 11:27).
3. A forgiven David praising God (II Sam. 22:4; 17:20).

—John M. Ballbach.

## A POOR RICH YOUNG MAN

Mark 10:21

1. A Commendation—he had respect for the things of God.
2. A Condemnation—"One thing thou lackest."
3. A Counsel—"Sell whatsoever thou hast, and give to the poor."—Harry G. Hamilton.

## ISAIAH 50:7

1. Unfailing Assistance—"The Lord God will help me."
2. Unbounded Assurance—"Therefore shall I not be confounded."
3. Unmovable Assertion—"Therefore have I set my face like a flint."
4. Unshakable Conviction—"I know I shall not be ashamed."

—Gertrude A. Weber.

## A MEMORIAL TO ONESIPHORUS

II Timothy 1:16-18

Paul says of Onesiphorus:

1. "He refreshed me."
2. "He was not ashamed of me."
3. "He sought me out."
4. "He found me."
5. "He ministered unto me."

—R. W. Van Anda.

## THE FIVE "R'S" OF A HAPPY CHRISTIAN

Psalms 28:7

1. Refuge—"The Lord is my strength and my shield."
2. Rest of Assurance—"my heart trusted in him."
3. Result—"and I am helped."
4. Rejoicing—"therefore my heart greatly rejoiceth."
5. Refrain—"with my song will I praise him."—Joseph T. Larson.

## GOD'S FORGET-ME-NOTS

Deuteronomy 8:11

Introduction: His plea for remembrance and love.

1. Forget not God's Works (Ps. 78:7).
2. Forget not God's Gifts (Ps. 103:2).
3. Forget not God's Lessons (Deut. 4:9).
4. Forget not God's Requirements (Heb. 13:16).
5. Forget not God's Promises (Isa. 49:15).

Application: The forget-me-not of Jesus—the breaking of bread. "This do in remembrance of me."—E. J. Telfer.

## THE MISSION OF THE INCARNATE SON

Luke 19:10

Introduction: The scene, and the story.

1. The significance of Christ's human name—"The Son of man."
2. The hopeless condition of the human race—"That which was lost."
3. The tender love of the seeking Saviour—"Is come to seek."
4. The mighty power of the practical Christ—"And to save."

Application: He understands you because of His humanity. He can and will save you because of His deity. Plead for a personal acceptance.—E. J. Telfer.

## THREE MEN AND THREE TREES

1. A Man Hiding Behind a Tree—Adam (Gen. 3:8). Cowardice sent him there. He was foolish to try to hide from God. God always calls men from their hiding places unto Himself.

2. A Man Hurrying Down a Tree—Zacchaeus (Luke 19:2-10). Circumstances sent him there. Circumstances often get men "up a tree." Christ called him down and he obeyed. His obedience brought him salvation and communion with Christ.

3. A Man Hanging on a Tree—Jesus Christ (Gal. 3:13). Sin sent Him there as the sinners' substitute.—Clarence M. Keen.

## WHY SOME SERMONS FAIL

A Methodist layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."—Record of Christian Work.

## GREATER DAMNATION

Luke 15:1-24

Lost Sheep.....1 in 100.....lost in the world  
Lost Coin.....1 in 10.....lost in the church  
Lost Son.....1 in 2.....lost in the home  
—V. C. Kelford.

## "SEVEN THINGS" WE CAN BE THROUGH CHRIST

Acts 26:18

1. Enlightened—"to open their eyes."
2. Illuminated—"to turn them from darkness to light."
3. Empowered—"from the power of Satan unto God."
4. Forgiven—"that they may receive forgiveness of sins."
5. Inherited—"and inheritance."
6. Sanctified—"among them which are sanctified."
7. Exemplified—"by faith that is in me."—L. J. Derk.

## THE WISDOM OF GOD

I Corinthians 1:18-31

Introduction: Distinguish between knowledge and wisdom. Knowledge is an attainment of facts and general information, while wisdom is the proper use of this education obtained. Education does not make one wise, it only develops the natural possibilities. But God has wisdom far superior to any the natural man has ever attained. In our text we find:

- I. Christ Is God's Wisdom (I Cor. 1:30; Prov. 8:22-36; Col. 2:3).

In receiving Christ who is the wisdom of God, the Holy Spirit in the text reveals that to the recipient Christ becomes:

1. Redemption, or salvation (I Pet. 1:18, 19; Col. 1:14; Isa. 53:5, 6).
2. Righteousness, or justification (Rom. 4:25; 5:17; 3:22; II Cor. 5:21).
3. Sanctification, or separation (II Pet. 1:4; I Pet. 2:9-11; I Cor. 6:19, 20; II Cor. 6:17).

## II. Why God Uses This Method of Wisdom.

1. To humble man (I Cor. 1:26-28).
2. To display man's insufficiency (v. 25).
3. To silence "proud flesh" (v. 29).
4. That God may have the glory (v. 31).

## III. Appeal.

1. For Christians—to receive all that God has for them in Christ (Col. 3:1-3).
2. For sinners—to receive Christ (God's wisdom) which will make them wise (II Tim. 3:15).—M. H. Knobloch.

## MORE "STRIKING STATEMENTS",

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Christ! Styled in God!  
Wake up and be saved!  
The Bible has "sunshine" vitamin "D."  
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—Will Shumaker.

## THE WONDER LOVE OF CHRIST

Ephesians 3:18 and 19

1. *The Character of His Love*—"height."  
Transcending all, higher than the  
highest heaven.
2. *The Condescension of His Love*—  
"depth."  
He became flesh; rich, He became  
poor.
3. *The Constancy of His Love*—"length."  
Extending through the past, present  
and future.
4. *The Comprehensiveness of His Love*—  
"breadth."  
Embracing all nations; seeking  
"other sheep."
5. *The Concentration of His Love*—  
"know."  
He loved you. Do you know Him,  
and His love?—E. J. Telfer.

## WE AS BELIEVERS BELONG TO CHRIST

- I. **By Right of Ownership.**
  1. He has redeemed us (Isa. 43:1).
  2. He has bought us (I Cor. 6:19, 20).
  3. He died for us (I Thess. 5:10).
  4. He created us (John 1:3; Gen. 1:27).
  5. He washed us from our sins in His  
own blood (Rev. 1:5).
- II. **By Right of Choice.**
  1. Chosen to bear fruit (John 15:16).
  2. Chosen to bear His name (Acts  
9:18).
  3. Chosen for an inheritance (Ps.  
33:12).
  4. Chosen to live with Him (John  
14:3).
  5. Chosen as joint heirs with Christ  
(Rom. 8:17).
  6. Chosen of God and precious (I Pet.  
2:4).—Mrs. Roy A. Wright.

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## WHAT HAVE I THAT GOD CAN USE?

Shamgar had an ox-goad,  
David had a sling,  
Samson had a jaw-bone,  
Rahab had some string.  
Dorcas had a needle,  
Moses had a rod,  
Mary had some ointment—  
All were used for God!  
What have I?

## THREE ESSENTIAL MINISTERIAL QUALIFICATIONS

1. Fearlessness (II Tim. 4:2).
  2. Fervency (Rom. 12:11).
  3. Faithfulness (Rev. 2:10).
- Ellery Gilbert Aldridge.

## "I POUR CONTEMPT ON MY PRIDE"

The life and death of our Lord Jesus  
Christ are a standing rebuke to every  
form of pride to which men are liable.  
Take for instance:

*Pride of birth and rank.* "Is not this  
the carpenter's son?" (Matt. 13:55).

*Pride of wealth.* "The Son of man hath  
not where to lay his head" (Matt. 8:20).

*Pride of respectability.* "Can any good  
thing come out of Nazareth?" "He shall  
be called a Nazarene" (John 1:46; Matt.  
2:23).

*Pride of personal appearance.* "He  
hath no form nor comeliness" (Isa. 53:2).

*Pride of independence.* "Many others  
who ministered to him of their sub-  
stance" (Luke 8:3).

*Pride of learning.* "How knoweth this  
man letters, having never learned?"  
(John 7:15).

*Pride of superiority.* "I am among  
you as he that serveth." "He humbled  
himself." "Made a curse for us" (Luke  
22:27; Phil. 2:8; Gal. 3:13).

*Pride of success.* "He came unto his  
own and his own received him not."  
"Neither did his brethren believe on  
him." "He was despised and rejected of  
men" (John 1:11; 7:5; Isa. 53:3).

*Pride of self-reliance.* "He went down  
to Nazareth, and was subject unto them"  
(Luke 2:51).

*Pride of ability.* "I can of mine own self  
do nothing" (John 5:30).

*Pride of self-will.* "I seek not mine own  
will, but the will of him that sent me"  
(John 5:30).

*Pride of intellect.* "As my Father hath  
taught me, I speak these things" (John  
8:28).

*Pride of bigotry.* "Forbid him not,  
... for he that is not against us is  
on our part" (John 9:39, 40).

*Pride of resentment.* "Father, forgive  
them; for they know not what they do."  
"Friend, wherefore art thou come?"  
(Luke 23:34; Matt. 26:50).

*Pride of reserve.* "My soul is exceed-  
ing sorrowful, even unto death. Tarry  
ye here and watch with me." "The Son  
of man must suffer many things and be  
rejected" (Matt. 26:38; Luke 9:22).

*Pride of sanctity.* "This man receiveth  
sinners, and eateth with them" (Luke  
15:2).—Indian Witness.

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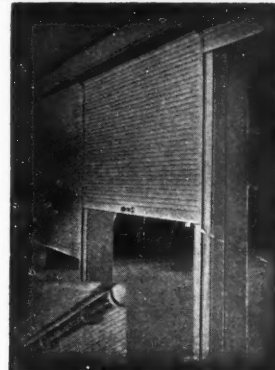
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Ps. 16:11

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b. Experience—been over the road.  
c. Interest—He died for me.

II The Traveler—"me"

a. Must take the journey.  
b. Have not had experience.  
c. Need just such a guide.

III The Road—"path"

a. One of many.  
b. Is a narrow road.  
c. Not many going this way.

IV The Destination—"life"

a. Contrast with death.  
b. A delightful anticipation.  
c. A glorious consummation.

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### CROSSING THE BAR

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Sunrise and morning star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I shall leave the sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the  
boundless deep  
Turns again home.

There's one all-seeing Eye  
Whose love my course shall mark,  
And dusk shall turn to glorious light,  
when I  
Shall disembark.

Through calm and raging storm in time  
and place  
The flood has borne me far,  
But I shall see my Pilot face to face  
When I have crossed the bar.  
—Adam Byers.

### THE SENDING FORTH OF THE SEVENTY

Luke 10

1. Appointed—"the Lord appointed other seventy also" (v. 1).
2. Commissioned—"and sent them" (v. 1).
3. Co-operated—"whither he himself would come" (v. 1).
4. Communed—"said he unto them" (v. 2).
5. Exhorted—"pray ye therefore" (v. 2).
6. Instructed—(vv. 4-8).
7. Empowered—"heal the sick" (v. 9).
8. Warned—(vv. 10, 11).
9. Protected—"and nothing shall by any means hurt you" (v. 19).
10. Encouraged—"rejoice, because your names are written in heaven" (v. 20).

—L. J. Derk.

### "OUT OF STUFF"

A small boy sat in the gallery and watched the preacher read a carefully written sermon. One page was laid aside after another until thirty or forty of them had been piled to the left. The youngster had watched the pile to the right decrease and had hoped and prayed for the final success of the one to the left. When, therefore, the last leaf was carefully laid to the left, the minister lifted his face and said, "And so, my brethren, on this wonderful theme I could go on and on and on." It was too much for the impatient boy, and so he shouted down, "No, you couldn't. You are out of stuff and you know it!"

The impression on the part of the audience that one is "out of stuff," that he has exhausted himself rather than his subject, is not desirable. The finest place to quit is at the climax of interest. An illustration that grips and lifts the people, that holds them spellbound, with a word of application and an unexpected termination, leaves an audience alert of mind, moved in heart, ready to act. Such should be the effect of every sermon.—W. B. Riley.

### THE EXAMPLE OF PAUL

1. Paul was a minister who prayed much for his congregation (I Thess. 3:10-13; II Thess. 2:16, 17; Rom. 1:9-11; 10:1; Eph. 1:16-19; 3:14-19; Phil. 1:4-11; Col. 1:9-11; 2:1, 2).

2. Paul was a minister who asked his congregation to pray much (Rom. 15:30, 31; II Cor. 1:9-11; Eph. 6:18-20; Phil. 1:19; Col. 4:2-4; II Thess. 3:1).

—Andrew Murray, in *The Prayer Life*.

Oh, to be little in our own eyes! This is the groundwork of every grace.—John Newton.

### "ALONE"

1. "Alone" God calls us and blesses us: "I called him alone, and blessed him" (Isa. 51:2).

2. "Alone" He must lead us: "The Lord alone did lead him" (Deut. 32:12).

3. "Alone" He changes us from Jacobs into Israels: "And Jacob was left alone; and there wrestled a man with him" (Gen. 32:24).

4. "Alone" when God is dealing with us: "I sat alone because of thy hand" (Jer. 15:17).

5. "Alone" we learn to suffer and to endure: "He sitteth alone and keepeth silence" (Lam. 3:28).

6. "Alone" we get the revelation of Christ: "I, Daniel . . . was left alone, and saw this great vision" (Dan. 10:7, 8).

7. "Alone" we watch with God: "I watch, and am as a sparrow alone upon the house top" (Ps. 102:7).

8. "Alone" He will teach us His mysteries: "When they were alone, he expounded all things to his disciples" (Mark 4:34).

9. "Alone" we must be content to serve: "My sister hath left me to serve alone" (Luke 10:40). "What is that to thee? Follow thou me" (John 21:22).

10. "Alone" we must be content to be as He was: "And shall leave me alone" (John 16:32). "The disciple is not above his master; but every one shall be perfected as his master" (Luke 6:40 marg.).

See how the Lord Jesus went "alone" for communion with His Father. We, too, must learn to know Him alone—if we would say, "Yet not alone."

"He went . . . apart to pray . . . he was there alone" (Matt. 14:23).

"Jesus therefore perceived that they would . . . make him a king . . . he departed again into a mountain himself alone" (John 6:15).

"He alone on the land" (Mark 6:47).

"Yet not alone" can be the blessed testimony of every child of God, in living union with the living Christ.

### Behold the Pattern!

"I am not alone, but I and the Father" (John 8:16).

"He that sent me is with me: the Father hath not left me alone" (John 8:29).

"Every man . . . shall leave me alone: and yet I am not alone, because the Father is with me" (John 16:32).—*The Overcomer*.

# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The "Back to the Bible" revivals conducted by O. W. and Mrs. Stucky have been signally blessed in recent months as evidenced in the reports sent to this department. In the meeting in May at the Cornwall, N. Y., Baptist Church where many souls were saved, there was a hearty response to the daily Bible reading program. Two weeks in June in the Grove Avenue Baptist Church, Racine, Wis., where W. H. Carvin is pastor, were marked by the blessing of God. More than 30 came to know the Lord as personal Saviour. The presence of Bibles at the end of the meeting totaled 126. More than nine thousand chapters were reported read. Many expressions of personal blessings received through this method of intensive Bible reading were given the evangelists.

Robert M. Arthur, pastor of Coralville Gospel Church near Iowa City, Iowa, reports a meeting conducted in his church by G. A. DeFlon of Chicago: "Although the charge is a small one, Mr. DeFlon came without stipulation of any kind and accepted such treatment as a small testimony could afford. The meeting was successful in every way, with souls accepting Christ as Saviour, and Christians strengthened and renewed in the faith. Mr. DeFlon's preaching was at times forceful and always true to the Word. We are glad for this ministry."

The attendance during the campaign conducted by Sylvester Sanford in the United Brethren Church, Clare, Mich., of which W. L. Gunthre is pastor, was the greatest of any previous record in the town. There were many conversions and reclamations.

An eight-day engagement in June in a barn dance building near Corning, Iowa, was conducted by Violet Heefner and Anna Sudenga. The building has been used exclusively for dances for several years. Miss Heefner reports that it is splendidly outfitted for a tabernacle, and plans have been made to have services in it each week. The meeting was sponsored by George Mowry, of the American Sunday School Union, and this gospel team. Several accepted the Lord and 7 young people dedicated their lives

for full-time Christian service. God greatly used the testimonies of the gospel team as well as Miss Sudenga's music. A vocal trio and a piano-acordion trio were among the musical features.

There were 19 additions as a result of the series conducted by Guy W. Green in the Second Presbyterian Church, Oklahoma City, Okla., of which James B. Burnside is pastor.

The Tebo Gospel Party report a campaign in June in Norrisville, Pa. An outstanding feature of this engagement was

verts were some over fifty years of age."

A union tent campaign in West Unity, Ohio, was held by the Edward Vander-Jagt Party. The Methodist, Presbyterian and Evangelical churches co-operated in this effort. One night there were 33 at the altar accepting Christ. The next night a wind and rain storm blew down the tent during the services. There were 55 professed conversions during the campaign as well as many consecrations. The Word of God was received with great blessing.

During the month of June the Elden R. Farrar Party conducted a three-weeks campaign in South St. Paul, Minn. This meeting was sponsored by the South St. Paul Baptist Church, Rev. Henry Van Kommer, pastor, and was held in the Presbyterian Church in order to accommodate the large number of people who attended. The Lord richly blessed with the salvation of many souls and the restoration of saints. A special feature of the campaign was the singing of the large chorus choir and the Sunshine Choir of boys and girls. Mr. and Mrs. Farrar were assisted by Helen Griggs, party organist, and R. J. Kees, song leader, marimba and accordion player. Young people's meetings were conducted nightly before the evening service and a Finder's Fellowship organized for special endeavor in soul-winning. The group adopted as their motto—"He first

findeth his own brother"—and through the efforts of this group a large number of persons were brought to the services, many of whom accepted the Lord as their personal Saviour.

From June 3 to 19, in the Church of the Crusaders, Toronto, Canada, of which Dr. Albert Hughes and Melvin Seguire are pastors, a revival was conducted by John Carrara. The Sunday evening service was broadcast over CKCL. A choir of 50 voices co-operated in the daily broadcasts as well as in the Sunday night services. A number of outstanding conversions were reported.

The Lord graciously blessed the Central Baptist Church, Pelly, Tex., with 86 additions in a recent campaign conducted by Hyman Appleman. J. I. F. Thorp, pastor, led the singing.

The annual sessions of the Jersey Shore Bible Conference will be held in the auditorium of the First Baptist Church, Asbury Park, N.J., August 20-25. Dr. Will H. Houghton, Ralph E. Stewart, director of the Ontario Bible Conference, and Dr. L. Sale-Harrison, eminent teacher of prophecy, will be the speakers. This conference by the sea was



G. E. Vinaroff and Laurence Smith

the interest of the large number of young people in the co-operating churches. On the closing Sunday afternoon 6 young people dedicated their lives to the Lord for full-time Christian service. Other young people, some of whom were school teachers, also yielded their lives fully to Christ. Large numbers attended the services and the churches were greatly quickened in their spiritual life. The Tebo Party spent the remainder of June and first weeks in July in extension work for the Central New York Bible conferences.

A three-weeks Victory Meeting was conducted in May by L. C. Robie in the Methodist Episcopal Church, Fife Lake, Mich. The whole section was powerfully moved for God. The saloon keeper's daughters were among those saved. They later sang with others in an open air meeting in front of their father's saloon.

Paul N. Rager, pastor of the Mission Covenant Church, Peoria, Ill., reports a series conducted in his church in May by Chris Pappas, Greek evangelist of Chicago. "God blessed this ministry to the salvation of several and to the edification of believers. Among the new con-

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Russell Purdy, First Baptist Church, As-  
bury Park, N.J.

Harry W. Vom Bruch of Long Beach,  
Calif., held tent meetings in Buffalo,  
N.Y., which were sponsored by the Chris-  
tian Laymen's Association in co-operation  
with the churches of the Kenmore  
section of the city. Johnnie Hallett as-  
sisted Mr. Vom Bruch at the piano. This  
evangelist has moved his headquarters  
to Winona Lake, Ind., for the rest of  
the year. Mr. Vom Bruch is in charge  
of all Hillside services at Winona Lake  
Bible Conference this season.

## FUTURE ENGAGEMENTS

A. F. Banker—July 26-Aug. 6, Lake Lamoka,  
Ind.; Aug. 11-13, Fort Wayne, Ind.; Aug. 16-26,  
Winona Lake, Ind.; Aug. 27-Sept. 2, Pandora, Ohio.  
Gerald E. Bonney, "The Bonney Workers"—July  
30-Aug. 13, Calvin, Okla.; Sept. 17-Oct. 2, Gardiner,  
Me.; Oct. 8-29, Mt. Vernon, Ill.

John Carrara—July 30-Aug. 11, Elkhart, Ind.;  
Aug. 13-Sept. 4, Shelby, Ohio; Sept. 10-Oct. 1, Win-  
terset, Iowa; Oct. 8-29, Adrian, Mich.; Nov. 5-24,  
Waverly, Iowa; Nov. 26-Dec. 10, Kalamazoo, Mich.

Elden R. Farrar—August, Pinebrook, Pa.  
Carl C. Harwood—July 30-Aug. 13, Snohomish,  
Wash.; Aug. 20-Sept. 3, Sacramento, Calif.; Sept.  
6-17, Los Angeles, Calif.; Sept. 20-Oct. 1, Superior,  
Ariz.; Oct. 8-29, Glendale, Ariz.; Nov. 5-19, Tucson,  
Ariz.; Nov. 22-Dec. 3, Greeley, Colo.; Dec. 6-17,  
Fruitdale, Colo.

Raymond O. Nelson—August, Chautauqua Lake,  
N.Y.

L. C. Robie—September, Marion, Mich.; October,  
Ann Arbor, Mich.; November, Detroit, Mich.

B. M. and Mrs. Rollins—July 23-Aug. 6, Mont-  
gomery, Pa.; Aug. 9-27, Leonard, Mo.; Aug. 29-  
Sept. 10, Okaw, Ill.; Sept. 11-24, Wabash, Ind.;  
Sept. 26-Oct. 8, Rice Lake, Wis.; Oct. 10-22, Du-  
pont, Ohio; Oct. 23-Nov. 5, Muncie, Ind.; Nov. 7-  
19, Windber, Pa.; Nov. 20-Dec. 3, Greenville, Ohio;  
Dec. 4-17, Ashland, Ohio.

Sylvester Sanford—June 26-July 9, London Mills,  
Ill.; July 10-23, Birds, Ill.; July 24-Aug. 6, Lorile,  
Iowa; Aug. 7-20, Chase, Mich.; Aug. 21-Sept. 3,  
Joliet, Ill.; Sept. 4-17, Marshalltown, Iowa; Oct.  
2-15, Cedar Rapids, Iowa; Oct. 16-29, Cedar Rapids,  
Iowa; Nov. 27-Dec. 10, Muncie, Ind.

Gipsy Smith, Jr.—Aug. 24-27, Massenet, Va.  
O. W. Stucky—August, Detroit, Mich.; Sept. 10-  
24, Princeton, Ill.; Oct. 1-15, Williams Bay, Wis.;  
Oct. 22-Nov. 5, Oshawa, Ont., Can.; Nov. 12-26,  
Rochester, N.Y.

Michael Walsh—Sept. 4-17, Pittsburgh, Pa.; Sept.  
19-Oct. 1, Hoopston, Ill.; Oct. 3-15, Corona, N.Y.;  
Oct. 31-Nov. 12, Syracuse, N.Y.; Nov. 14-Dec. 3,  
Racine, Wis.; January and February, Boston and  
New England states.

E. P. White—August, Marion, Ind.  
W. T. Wiggins—August, Philadelphia, Pa.

## FORTHCOMING CONFERENCES

America's Keswick Conferences (Keswick Grove,  
N.J.): General Conference, Aug. 5-13; Young Peo-  
ple's Conference, July 22-30, Aug. 19-27; Labor  
Day, Sept. 1-4.

Ben Lippen Bible Conferences (near Asheville,  
N.C.): Summer School, June 20-July 28; Week-end  
Conference, July 29-30; General and Young Peo-  
ple's Conference, Aug. 1-6; Ministers and Christian  
Workers Conference, Aug. 15-20; Bible and Chris-  
tian Life Conference, Aug. 22-27.

Berkshire Bible Fellowship, Monterey, Mass., July  
and August.

Bethanna Bible and Missionary Conferences  
(Southampton, Pa.): July 22-30; Aug. 5-13, Aug.  
19-27, Sept. 1-4.

Bethany Camp Conferences (Winona Lake, Ind.):  
July 10-30; Aug. 7-27.

Beulah Beach (Ohio) Conference: Missionary  
Convention and Bible Conference, Aug. 4-13.

Big Bear Bible Conferences (near Pine Knot,  
Calif.), June 15-Sept. 4.

Boardwalk Bible Conference (Atlantic City and  
Ocean City, N.J.): July 16-Aug. 20; Atlantic City,  
two sessions daily; Ocean City, nightly except Sat-  
urday, morning sessions, Tuesday through Thursday;  
Wildwood, N.J., July 19-30, nightly.

Camp Tappah, Asheville, N.C.: Boys and Girls  
Camp, July 1-Aug. 25.

(Continued on page 692)

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# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

**Jedidiah Morse, A Champion of New England Orthodoxy**, by James King Morse.

While not in sympathy with the author's purpose in writing and compiling this book (for the book has numerous well documented quotations), we should say that the volume deserves a place in the library of all who are interested in the state of the American churches in the period following the Revolutionary War. Much material has been dug out of little known records held in library collections. This reviewer would like to acknowledge his indebtedness to the author for his painstaking research and for the good Bibliography.

Our opening sentence disapproves of the writer's purpose. We take that purpose to be expressed in the Preface and this indicates a "liberal" bias. But in spite of the bias, the writer has given a very fair picture of a stout defender of orthodoxy and has given revealing glimpses of other interesting persons.

Morse, in addition to being a theologian, was a geographer. In fact, he is called "the Father of American Geography." The author gives an interesting sidelight on the spirit of some of the "liberals" of those days.

"The Unitarian minister of King's Chapel," Bentley wrote, 'has appeared against Morse's *Geography*, and the cause is contested with great party zeal.' The liberals knew that Morse owed much of his influence to his *Geography* and if they could but minimize the fame of that work its author would be speedily eclipsed. With an evident sense of satisfaction Bentley pointed out that his friend Freeman 'has published his remarks upon Morse's *Universal Geography*, which exposes that geographer so fully to the world, as to lay his geographizing abilities under suspicion; and perhaps they in the future will be in little demand.'

The sweet religious liberal Freeman is seen in a quotation from a letter to a friend. And when you see Freeman's methods you see the boring-from-within tactics used by the so-called liberals always.

"Though it is a standing article of most of our social libraries that nothing of a controversial nature should be purchased, yet any book which is presented is freely accepted. I have found means, therefore, of introducing into them some of the Unitarian tracts with which you have kindly furnished me. There are few persons who have not read them with avidity; and when read, they cannot fail to make an impression upon the minds of many. From these and other causes, the Unitarian doctrine appears to be still upon the increase. I am acquainted with a number of ministers, particularly in the southern part of this state, who avow and publicly preach this sentiment. There are others more cautious, who content themselves with leading their hearers, by a course of rational but prudent sermons, gradually and insensibly to embrace it. Though this latter mode is not what I entirely approve, yet it produces good effects."

But it's a good book and will be a valued reference work in the library of every student of trends.

180 pages. 9 1/4 x 6 inches. Columbia University Press, New York. \$2.50. W.H.H.\*

\*Dr. Will H. Houghton

**The Book of Psalms**, by Arno Clemens Gaebelein.

Dr. Gaebelein has given us a noteworthy book in this volume. Most of the books on the Psalms are entirely devotional, but Dr. Gaebelein well recognizes and clearly sets forth the prophetic message to be found in Israel's great songbook. But even while he does this, he does not neglect the devotional. In the book of Psalms history, biography, and prophecy are written in terms of human experience, so that the people of God may see God's heart identified with them in all their earthly experiences. This book will help students and teachers to a better understanding of the Psalms. Here is a volume written after many years of deep study of the Word, and following some fifty other volumes of the author on Bible exposition. 509 pages. 8 3/4 x 6 inches. Our Hope Publications, New York. \$3.00. W.H.H.\*

**The Life by the Son**, by Donald Grey Barnhouse, D.D.

Anyone reading the heart-warming messages in this book will find it easy to understand why Dr. Barnhouse has been so well accepted on the Keswick platform. Not that the messages are cut according to the exact Keswick pattern, for they are not. With all due respect to Keswick (and we are talking about the original Keswick, England), most of their speakers follow an alliterative pattern—almost a rut. But then a rut is at least deep!

Dr. Barnhouse's messages in this book are deep because they reach the heart, but they are also out of the ordinary and entirely fresh. Reading this book will be good for you and good for your friends.

127 pages. 7 1/4 x 5 inches. American Bible Conference Association, Inc., Philadelphia. \$1.00. W.H.H.\*

**William Lyon Phelps**, an autobiography with letters.

The noted and much-loved professor-emeritus of English literature at Yale University has told his life story with engaging frankness. One sees here the exuberant friend and comrade, the challenging teacher. The book is a lavish sharing of incidents touching every phase of the author's experience from childhood to the mid-seventies of his rounded life. While Dr. Phelps takes occasion to declare himself evangelical in his Christian faith, as believing in the virgin birth of Christ, His deityship and atoning death, and that He is the Saviour of mankind, the book as a whole is not at all a theological tome, and many will feel that with orthodoxy of faith the beloved writer went rather far afield in some of the practices that he good-naturedly defends. A chief value of the book is in glimpses given of almost innumerable persons of eminence, of this and other lands. And the Index tells where to find these sketches. The reader of literary tastes and interest will read with high delight until he comes to the 972nd page, and will then reread certain portions.

xxiii and 972 pages. 9 x 6 inches. Oxford University Press, New York. \$3.75. W.M.R.

**The Holy Spirit**, by B. H. Carroll, D.D.

This volume contains a series of studies on the person and work of the Holy Spirit, originally given by the former pastor of the First Baptist Church, Waco, Tex., and the founder and first president of the Southwestern Baptist Theological Seminary. In its present form the studies have been compiled by Prof. J. W. Crowder, and edited by J. B. Cranfill, M.D., who testifies in the Foreword, to the unusual blessings he received from the ministry of the author.

The book indicates a deep knowledge of the Word of God, and a genuine passion to make known the person and power of the Holy Spirit. One cannot read the book without being refreshed in his spirit, and encouraged to yield himself to this indwelling Person.

Because of so much excellent material contained herein, one hesitates to add a note of disagreement, but it seems to the reviewer that there is a rather confusing insistence that the believer asks God for the gift of the Holy Spirit. How can that be consistent with the Pauline declaration that the Holy Spirit already indwells every believer? Furthermore, many will object to some statements in Chapter 2, in which the author apparently finds in John the Baptist the beginnings of the Church of this dispensation. His declaration that "this house that Jesus built was built upon the foundation of the New Testament apostles and prophets" would seem to contradict his first premise, for was not John the Baptist the last of the Old Testament prophets?

Many will rejoice, however, in the clear presentation of the truth concerning the place and purpose of miraculous signs and healings, and the reason why they are not for today, where the full light of the revelation of God's Word is completely found.

174 pages. 7 1/2 x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.50. W.P.L.

**The Rediscovery of Man**, by Henry C. Link.

This book is full of dynamite. The author rightly rebukes science, both medical and psychological, for having "dismembered man almost beyond recognition." He indicates a government which places social security above independence and freedom of personality and thus leads men into serfdom. He deflates false political isms. He points out the tragedy of the Church as being the willingness to "compromise with science instead of consistently denying the power of science to touch the soul of man." He condemns modern religious liberalism as having produced "utmost confusion." He appeals for a return to plain dealing with sin and moral problems. He speaks of the new birth, although one cannot be certain that he means all that the Bible does in its teaching on regeneration.

In reviewing Dr. Link's former book *The Return to Religion*, it was suggested that he had found a remedy but had taken only half a dose. In this book he takes a much deeper draught, and one can hope and pray that the next step may be a complete recognition of evangelical Christianity, the new birth and the separated life, as the true solution of mankind's grievous problems.

257 pages. 8 x 5 1/4 inches. Macmillan Company, New York. \$1.75. H.L.L.

**The World's Great Religious Poetry**, compiled by Caroline Miles Hill, Ph.D.

This anthology of religious verse embraces more than seven hundred poems, selections from the Psalms and other parts of Scripture, translations from the sacred books of non-Christian faiths, and a number of our best hymns, but the conception of God unifies the whole, however imperfectly. Our Lord is described by the compiler as "a prophet-poet who lived in Galilee" and we cannot accept unreservedly her literary appraisals, yet speakers and writers will be well repaid in consulting this ample volume to study the poetical thought of the ages and its choice expression. The material is conveniently grouped topically in twelve divisions and there are three indices, titles, authors, and first lines.

836 pages. 8 1/2 x 5 1/2 inches. Macmillan Company, New York. \$1.69. H.E.S.

August, 1939

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**Homeland Harvest**, by Arthur H. Limouze, D.D.

Dr. Limouze was at one time a secretary of the Presbyterian Board of National Missions, and is at present secretary of promotion of his denomination. He was one of the pioneers in establishing Daily Vacation Bible Schools.

In preparing this volume, a surprising range of thought-provoking material has been successfully packed into a small compass. Chapter headings seldom give much indication as to actual contents, yet these are significant: The Investment of Years, The Heart of Home Missions, Emerging Leadership, Leavening the Masses, The Cost of Home Missions, Trends and Assets.

A great array of facts is presented, and valuable tables, and also a copious bibliography covering every aspect of home mission interest and activity. Apart from whatever the author's personal views may be on matters of Christian doctrine or details of missionary methods, his book should prove of great value to every friend of home missions.

211 pages. 7 1/4 x 5 1/4 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. W.H.H.†

**These Men Live!** by William Ward Ayer, D.D.

Eleven studies of Old and New Testament characters, well prepared, helpfully illustrated, spiritually warm—sermons with a message which God has and will continue to bless and honor.

135 pages. 7 1/4 x 5 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

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3801 Michigan Avenue Dept. 104C Chicago, Ill.

**The Art of Conducting Public Worship**, by Albert W. Palmer, D.D., LL.D.

The president of Chicago Theological Seminary provides a very readable exposition of this art so necessary to effective pulpit ministry. His liberal standpoint is not concealed and it somewhat impairs the value of his suggestions, yet we would urge conservative preachers to weigh them carefully and employ what they find suitable. The book is primarily intended for non-liturgical Protestants, though liturgy is not barred out. Dr. Palmer aims to promote helpful dignity and true inspiration through attention to details of programs, music, and architecture, and even suitable attire for preacher, and choir, to the end that all shall leave the edifice better qualified to glorify God in daily living.

211 pages. 8 x 5 1/2 inches. Macmillan Company, New York. \$2.50. H.E.S.

**Days of Our Years**, by Pierre Van Paasen.

The book is a frank statement of events and facts by an eyewitness who, because of his background of religious and secular training, is ably fitted to his task. Autobiographical in nature, it is not a nice book, but it should be read by adults who are anxious to know facts in a day of highly organized propaganda activities.

It is grimly horrible in spots, but the high idealism of the author with his intense love of humanity and his bitter hatred of war and man's inhumanity to man, lifts one out of the mundane into the spiritual. It is vigorous and thought compelling.

One cannot read this book without coming to a deeper hatred of war with its barbarities, obscenities and cruelties. Christians should read it. It might result in an awakened consciousness of responsibility in the matter of gospel proclamation as the one true remedy for a strife-torn, sin-cursed world.

520 pages. Hillman-Curl, Inc., New York. \$3.50. C.B.N.

**Gospel Appeal in Song, Number Two**, compiled by Elden R. Farrar.

Mr. Farrar has had a wide ministry in the evangelistic field, both as gospel singer and preacher of the Word. With keen interest in the ministry of song and opportunity to make valuable tests of individual songs and choruses, he should show marked skill in compiling a revival book, and this he has done. His acquaintance with song writers and publishers has been extensive, and he had the courage to manufacture his own book, hence the variety of contents. Evangelists, mission superintendents, youth conference leaders are among those who would enjoy an inspection of this book of 258 song numbers.

224 pages. 8 1/4 x 5 1/2 inches. Elden R. Farrar, 153 Institute Place, Chicago. Card board cover, 35 cents; \$25 a hundred. W.M.R.

**"I Was in Prison,"** by Charles S. MacFarland, D.D.

This is a book in which all who are interested in the crisis through which the pastors of Germany are passing, will be interested. It contains the following chapters: Will Christianity Be Exterminated in the Land of Luther? I Was in Prison—the Suppressed Letters of Imprisoned German Pastors, The Shattered Pledges of Adolph Hitler, The Indictment by the German Chaplains, What Can American Christians Do?

This book throws light on many questions which have come to the minds of Americans. It is to be noted that Dr. MacFarland was first of all a student in Germany in 1898 and in a period of thirty-five years has visited Germany on seventeen occasions. He has, therefore, been in touch with German leaders in Church and university life for over forty years. He has known some of the leading German statesmen through and since the World War period. In 1933 by personal invitation he conferred with Hitler and later continued

correspondence with him in an effort to induce him to accord humane treatment to the Jews.

112 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$1.00. P.B.F.

**Honesty**, by Richard C. Cabot.

An amazingly honest book about honesty. The writer enters but little into the realm of Christian truth, and thus in our judgment misses much that is of highest import in dealing with such a fundamentally moral and spiritual matter. But he does stand for an absolute standard of honesty which does not too often characterize many who speak smoothly of their devotion to God. It would be a great benefit to such to learn from Dr. Cabot how to squarely face self-deceit, equivocation, evasion, and other forms of dishonesty.

326 pages. 8 1/4 x 5 1/2 inches. Macmillan Company, New York. \$2.50. H.L.L.

**Christ on Trial**, by K. Schilder.

The second volume in a trilogy on the passion of Christ, this book covering the period from Gethsemane to His condemnation. The author is a leading theologian of the Netherlands, a philosopher, a skilled exegete, a brilliant writer, and above all, a deeply spiritual believer in the Lord Jesus Christ. He has the glorious gift of pressing his keen spiritual thinking past surface meanings, past the interpretations of others to a deep and original exploration of these significant words and events. From such a writer one would expect points of interpretation with which some would differ, but be it said that Dr. Schilder is not only brilliant and scholarly but warmly evangelical in his devotion to the truth. Here is a volume that is an intellectual and spiritual delight.

549 pages. 9x6 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$3.00. H.L.L.

**A Life Worth Living, or Nellie Botham of North China**, by her daughter.

This is a brief, but well-told story of the life and ministry of one of those courageous women who joined the pioneer forces of the China Inland Mission when the mission was young and the Chinese empire scarcely touched by the forces of the modern world. Mr. and Mrs. Botham were led to the far northwest of China to labor among the large Mohammedan population. The husband was taken by typhoid after a comparatively brief period of service, and the widow with her children made a long, perilous journey to escape from the country during the terrible Boxer uprising in 1900.

Subsequently returning to the field, Mrs. Botham had the joy of seeing several of her children join her in the work for Moslems. Her son, Mark, also passed on to the glory land after but a brief time of service on the field. After another decade of devoted and valiant ministry, Mrs. Botham also passed on to her reward, leaving behind the fragrant testimony of a saintly ministry.

87 pages. 7 1/4 x 4 1/4 inches. Zondervan Publishing House, Grand Rapids. 50 cents. W.H.H.†

**The Remarkable Jew**, by L. Sale-Harrison.

Those who are familiar with the pamphlets and platform lectures of Dr. Sale-Harrison on this fascinating subject will be glad to hear that the author has gathered all of his material into this bound volume. While Dr. Sale-Harrison has written on many prophetic themes and must be recognized as an authority on present-day happenings in their relation to the predictions of Scripture, we believe that he has done his best work in what he has written about the Jew. As the contents of the book have been brought up-to-date, they will prove of special interest in the light of present-day events.

224 pages. 7 1/4 x 4 1/4 inches. Pickering and Inglis, London. 90 cents. C.H.B.

†Dr. William H. Hockman.



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**The Cross Athwart the Sky**, by R.E. Golladay, AM., D.D.

In this series of Lenten addresses, the pastor of the Grace Lutheran Church of Columbus, Ohio, has given a devotional exposition of the meaning of Lent, together with the events leading up to and including Good Friday of Passion Week. The material is scriptural, reverently presented, and most readable in editorial style.

Some will feel, however, that the use of the word "adventure" in referring to the coming of the Lord Jesus into the world, is unfortunate. While the general contents of the book indicate that the author is clear in his own mind as to the purpose of the incarnation, one feels that such an expression is subject to misunderstanding in these days when many are questioning or denying the true purpose of the advent.

148 pages. 7½x5 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

W.P.L.

**Flowers from Gethsemane, and Other Sermons**, by W. H. Murphy, Jr., D.D.

There are many excellent features about this collection of sermons by the pastor of the Second Presbyterian Church of Tulsa, Okla. There is a definite emphasis on the saving grace of God through Christ, and the illustrative and narrative material used is unusually helpful.

We believe it to be most unfortunate, however, that the author uses a certain play and motion picture as illustrations of Scripture truth, making the reference in such a manner as to give the impression that he attended the plays and heartily endorsed them.

144 pages. 7½x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00.

W.P.L.

**A Lamb Goes Uncomplaining Forth**, by Adolph Hoenecke, D.D.

A series of Lenten sermons, translated from the German, and originally delivered by the first president of the Evangelical Lutheran Seminary of Milwaukee, Wis. The chapters, under the titles, The Saviour in Victorious Prayer, The Saviour Betrayed, The Saviour Denied, The Saviour Accused and Condemned, The Saviour Lamented, The Saviour Forsaken by God, The Dying Saviour, fairly breathe with living and soul-stirring truth.

75 pages. 7¼x5½ inches. Zondervan Publishing House, Grand Rapids. 25 cents.

W.P.L.

**The God Who Matters**, by a London Journalist.

This Christian newspaper man is the author of a series of religious best sellers. Those who have read *Britain without God* will look forward to a book of equal worth in this volume. Familiar with the arguments used by the militant atheist of today, this writer, who knows men, points out that it is the God of experience rather than the God of creed who is the most effective answer to the modern enemies today.

120 pages. 7¼x4¼ inches. Pickering and Inglis, London. 40 cents.

C.H.B.

**Chapels**, by Samuel McPheeters Glasgow.

Chapel work is a plan of home missionary extension that has been carried on by the Southern Presbyterian Church for many years. The term "chapel" is used to include the work known under such names as outposts, outpost Sunday Schools, missions, etc. This work is being done in the city, in the town, and in the country wherever there is an established church that has a vision of occupying its surrounding territory. Not counting those missions which have grown into self-supporting churches, this denomination now has 562 chapels, with a Sunday School enrollment of more than 32,000. The author believes that these chapels constitute the premier frontier for evangelistic effort, and that there will be an evangelistic revival when

the Church everywhere begins to value and push its Sunday School extension and outpost work, and centers its efforts upon men rather than upon methods. We covet for every pastor a copy of this inspiring book.

111 pages. 7½x5 inches. Presbyterian Committee of Publications, Richmond. 40 cents.

C.H.B.

**Amos, the Prophet with the Modern Message**, by Vance Havner.

This is one of the Christian Crusade Conference addresses delivered Thanksgiving week, 1937, at the Community Church of Charlotte, N.C. Like all of Mr. Havner's writings, it abounds in striking comparisons and searching applications.

14 pages. 7¼x5¼ inches. Zondervan Publishing House, Grand Rapids. 25 cents.

C.H.B.

**Challenging Youth**, by Frederick T. Wood.

A very clear and practical treatment of the method, message, and motivating power necessary to reach young people with the gospel; plus excellent suggestions as to how young people may reach and win others for Christ. The author has drawn heavily upon the writings and utterances of others in Christian service, to support his declaration of the need and its remedy.

120 pages. 7¼x4¼ inches. Zondervan Publishing House, Grand Rapids. 50 cents.

W.P.L.

**Life's Cricket Match**, by Reginald Wallis.

A confirmed friend of boys thinks through with them their life in terms of a game of cricket. Satan can never carry his side to victory, for our glorious Champion nearly two thousand years ago gave him such a knock-out blow that he can never recover from it. The heavenly team hits hard, fields well, and plays to the finish, when comes the commendation of the great Captain, "Well played!" Most of the value of the message of this book is lost to American youth because the expressions are so peculiarly English and foreign.

43 pages. 6 x 4 inches. Pickering and Inglis, London. 20 cents.

L.E.L.

**Manual of Visual Teaching**, by Adie Marie French.

This teachers' quarterly for the younger classes suggests methods for demonstrating as well as teaching the International Sunday School Improved Uniform Lessons. The July, August, September issue covers a number of kings and prophets. Two sets of material are provided for each lesson—one for teaching it and one for applying it. In order to make the suggestions practical for all teachers, the materials have been kept inexpensive and simple to prepare even for those with little knowledge of art. Once made, the visual teaching board and the basic materials may be used again and again. Over half the book is devoted to good-sized drawings of figures and objects to be cut out and colored each week. Particular emphasis is placed on the themes of sin and salvation.

96 pages. 12 x 9 inches. Christian Publications, Harrisburg, Pa. \$1.00.

L.E.L.

**God's Purpose.**

No name of an individual compiler is given, but 366 eminent clergymen have contributed the one-page daily sermonettes, expository of a chosen text. The book is warmly evangelical, as a whole. It is a successor to *God's Minute* and *God's Message*, from the same publishers, and carries forward the style and character of these earlier books. The reading of only a few of these glowing pages will stimulate faith and bestir eagerness of soul. It is offered for "home worship," and well may families make the texts memory verses for the day, and what follows a challenging thought.

379 pages. 5½x4 inches. John C. Winston Company, Philadelphia. 60 cents, \$1.00 and \$1.50.

W.M.R.

**The Acts of the Apostles**, by W. H. Griffith Thomas, D.D.

The purpose of this book, according to the author, is to afford sufficient guidance to Christian workers to enable them to study carefully and to master thoroughly this important section of the Word of God. As a true teacher, his plan is to suggest—not to try to exhaust the subject studied, thus leaving the student to do as much as possible for himself.

93 pages. 7½ x 5 inches. Bible Institute Colportage Association, Chicago. 30 cents.

P.B.F.

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217 N. Chelsea Avenue Atlantic City, N. J.**

**The Spirit Is Working**, by Oswald J. Smith.

A much-needed and clearly-expressed treatise on the person and work of the Holy Spirit. For the most part, the earnest believer will rejoice in and agree with the various phases of this truth declared by the author, but some will question the declaration in Chapter 7 that the Christian, as well as the unbeliever, resists the Holy Spirit. Acts 7:51 is cited as authority, but it would seem that this reference is no justification for such an idea. Some, too, may feel that the author places too great and frequent emphasis on his own personal experiences.

120 pages. 7½ x 4¼ inches. Marshall, Morgan and Scott, London. 50 cents. W.P.L.

**The "True" Mystery Solved**, by Anna Potter Wright.

When the school teacher, Miss True, misses five dollars from her desk, suspicion rests on David, who has recently moved to Edgemont with his twin sister, Ruth, and their mother. The twins have a hard time winning friends because of this unhappy occurrence, but gradually win out. The mystery is at last solved by a confession of the boy who had found the missing money in the waste basket, but refused to tell about it. The decision of the main characters for Christ is worked naturally into the story at various times. Intermediates will enjoy the story with its fine spiritual emphasis.

128 pages. 6¾ x 4¼ inches. Bible Institute Colportage Association, Chicago. 20 cents. L.E.L.

**The Little Helpers**, by Daphne Hammonde.

A boy of seven and a girl of ten years become neighbors and helpers of a maiden lady called "Aunt Jessie" by the children of the village. Their prim manners and helpful behavior seem more ideal than life-like. Good nature stories of bees, spiders, and worms are told the children by Aunt Jessie.

63 pages. 7½ x 5 inches. Pickering and Inglis, London. 30 cents. L.E.L.

**Chip**, by G. A. Neilson.

This story of London's east side presents the dark life of the tenements with its temptations to boys to gamble and steal. The work of the mission leads one after another of the characters to know Christ. Chip, the hero, is amazingly restored to his parents from whom he was stolen as a small child; and in the end marries a girl from the east end who also rises above her early environment through a chain of unusual events.

95 pages. 7½ x 5 inches. Pickering and Inglis, London. 40 cents. L.E.L.

**Let the Bible Help You**, by George Perry Dixon.

This is a selection of 1,500 Scripture texts bearing on the trials and experiences of the Christian. The book is composed of twenty-five chapters, and includes, with many others, the following headings: Be Not Afraid, Supply for Every Need, Patience, Courage, Freedom from Weakness, Sorrow Turned into Joy, Heaven Is at Hand, God Our Healer and Physician. It should prove of great help to those who do not know where to turn in the Bible for comfort and inspiration.

192 pages. 7x4 inches. Harper and Brothers, New York. \$1.50. P.B.F.

**Cry Dance**, by Coe Hayne.

This "novel of the American Indian" interprets the psychology of the Red Man of the High Sierras, sets forth the injustice wrought upon him by selfish interests, and reveals skillfully the magnitude of the problem of reaching the Indian heart with the message of Christ. The romance in the story is sweet and clean, and the heroism of a group of Christian workers stirs admiration, and kindles a prayer that God may thrust out more worthy workers for the evangelization of the American Indian.

255 pages. 8 x 5½ inches. Harper and Brothers, New York. \$2.00. W.M.R.

**Patricia**, by Grace Livingston Hill.

Fascinating, worthwhile, vacation reading. Mrs. Hill has sent forth another of her charming dream-children, Patricia. A study of this naive girl and her socially-minded mother will bring delight to other girls and much food for thought to their mothers. Even father has a very special part. Who wouldn't enjoy following a lively girl day by day through high school and college? And the benediction of family prayers in the professor's cottage rests again on the surprise wedding.

317 pages. 7½ x 5¼ inches. J. B. Lippincott Company, New York. \$2.00. C.H.B.

**Hugo of the Blade**, by Julius F. Seebach.

First winner of the John Rung Prize 1938, under which the United Lutheran Publication House selects the manuscript of a novel, "historical, missionary, or on some practical aspect of Christian life." Hugo lives in the stirring times of the Reformation with Luther an intimate visitor in the home. The family treasure, the trimming blade which did so much to advance the printing of books in these turbulent times, bears the motto, "For Truth and Freedom," which became the family standard at all times. There is adventure aplenty. It would be well if all denominations put forth an equal effort to make church history appealing to their youth, that they might love and value their heritage.

271 pages. 7¾ x 5¼ inches. United Lutheran Publication House, Philadelphia. \$1.00. C.H.B.

**Blaze Star**, by Paul Hutchens.

This is the tenth full length novel from the pen of this gifted writer in the past five years, a crescendo. It is modern, thrilling, a "best-seller type," and yet free from any tinge of present-day vulgarity. Every character bespeaks culture and refinement, the kind of folk you want your young people to know. The setting is a commercial radio office; the hero, a popular announcer "with a perfect voice." The guiding spirit is a brilliant concert musician of a former generation, known on both continents; the girl, her adopted daughter and devoted nurse. When the public hero enthrones Christ in his life, the small world is turned upside down for himself and others. The outstanding feature, and one which makes the romance worth rereading several times, is the exquisite beauty of the language with which the author plays as on a rare violin.

207 pages. 7½ x 5¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C.H.B.

**Zonya**, by Agnes Scott Kent.

Those who read *Zonya* as a serial will rejoice to know that this vivid portrayal of Jewish life is now ready to be shared with others in permanent book form. Those who were so deeply stirred by Rachel will

anticipate with eagerness another intimate study of a daughter of the Jewish people by one whose years of missionary work among this separated nation entitles her to speak with authority. Because of present international crises, the attention of the world is focused upon this race as never before. *Zonya* reminds us that there is a personal as well as a national reaction. The intense vividness with which the writer carries Zonya through the many acute situations grips the heart of the most casual adult reader.

313 pages. 7½ x 5 inches. Evangelical Publishers, Toronto. \$1.50. C.H.B.

**Happy Hours Reciter**, edited by Hy. Pickering.

This is a compilation of 120 gospel pieces for both young and old. The pieces are characterized by variety; while most are short poems, a few are longer, a few are dialogues, a few are ballads, and there is some prose. An index lists all titles alphabetically.

96 pages. 7 x 5 inches. Pickering and Inglis, London. 40 cents. L.E.L.

**A Puritan in Babylon**, by William Allen White.

The editor of the *Emporia Gazette* has prepared a most fascinating and voluminous biography of Calvin Coolidge, who like Lincoln, was an incarnation of that rugged simplicity and fervent economy which has become inbred in those who are the traditional descendants of a pioneering stock. Calvin Coolidge was President of the United States during the six most prosperous and most portentous years that the country has seen since the Civil War. They were the years of the great boom, and in a study of the chief executive, the author has also included a comprehensive account of the political and industrial conditions of that extraordinary period. After those years came the "deluge," and this national catastrophe was a contributing cause to the early death of this Puritan President whose grave, silent, thrifty character stands out in sharp contrast to the "mad, hurrying, chattering, extravagant, self-indulgent harlotry of twentieth century America."

Although not a church member until his fifties, Calvin Coolidge was deeply religious from the early years when his sainted mother instructed him and implanted within him such a respect for God and home that he always kept her picture upon his desk and his Bible at the head of his bed. As a child he read from the Bible to his dying grandfather, and upon his inauguration as President, kissed the Bible his father had used to swear him into office two years earlier in the old Vermont homestead. This religious background must be taken into consideration in the high estimates the author pays to his sterling character. "He was honest; he was cautious, but he never lacked at last for courage. He walked through the politics of his time touching elbows with the worst of his contemporaries as he met and passed them on his pilgrimage through American government from the bottom to the top—yet he went unsmirched." The wealth of material, the variety of sources from which it has been procured, and above all the interesting style in which it has been presented, will place this volume among the outstanding biographies of American Presidents.

460 pages. 9½ x 6 inches. Macmillan Company, New York. \$3.50. C.H.B.

**The Lord God Planted a Garden**, by P. B. Sircar.

Under the simile of a garden an Indian missionary describes the beginning and growth of a faith work among Indian women and girls in a needy and difficult district. The book is fully as much devotional reading as narrative, for it describes the leading of the Lord and the soul's struggles to follow.

94 pages. 7¼ x 4¾ inches. Pickering and Inglis, Glasgow. 40 cents. L.E.L.

(Continued on page 696)

# Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## A NEW FACE APPEARS

When the Women's Building appeared on the Moody Bible Institute campus in 1912, it was esteemed a thing of beauty to be a joy for many years to come. But when La-Salle Street was mandated for widening, a number of the Institute buildings were involved in the operation. After long delay, the front of the beautiful structure has been brought to conformity with the prescribed line, which means that fourteen feet of the building have been cut away, and the new front erected to match in architectural style the neighboring Administration Building.

Lessons to learn have shouted out to observers as the work went on from day to day. The difference between demolition and reconstruction was marked. With what care and caution every story of the seven came down; braces being placed, structural steel riveted.

A careful look at the picture presented on this page will show the beginning of the up-building at the base, and the skeleton front ready to receive the brick walls that have now gone to the top.

A net loss of twenty-one rooms is sustained in the reconstruction. More than that number have come off the front, but several rooms are provided by reconstruction on the roof.

Students and officials who grin and bear it during the noisy and dirty days of reconstruction will have the greater joy when all is in order to welcome new students for the fall term, for completion is set for the latter part of August.

Step by step old M.B.I. moves forward. Let us with thanksgiving note that material advance is secondary to spiritual progress set as the true goal of all lovers of the school, the "lengthened shadow" of the great and good D. L. Moody.

## STUDENTS OF OTHER DAYS

John C. Cowell '24, for nearly three years pastor of the Central Baptist Church, Decatur, Ala., was granted the Doctor of Divinity degree at the recent convocation of the Bob Jones College, Cleveland, Tenn. During his pastorate

at Decatur some 600 members have been added to the church rolls.

Tillie V. Burkey '19, writes from her mission post in South Africa that she is booked to start for her furlough visit to America on June 24, expecting to arrive in New York July 18. Her address will be care of Mrs. A. D. Brown, R.F.D. 4, Waterloo, Iowa. She will be happy to hear from old friends and classmates at this address.

Mrs. Ronald Kratz (Susan C. Bachman

efforts. His furlough address is, care of Central Baptist Church, Gary, Ind.

Oliver M. Thomson '30, and Mrs. Thomson (Dorothy Higgins '30), write from Januaria, Brazil, S.A., of conversions of natives, the discarding and burning of idols, and other marks of spiritual victory. Romish opposition is intense, and they urge much prayer in their behalf.

Mrs. Fred Legant (Ruth Tenny '20), and Mr. Legant, write from Colquechaca, via Oruro, Bolivia, S.A. Their letter is replete with news that encourages in some respects, but "along with the encouragements there is much to make our hearts ache." The need for prayer on their behalf is stressed.

Horace Murfin '32, and Mrs. Murfin (Ida Green '33), after a furlough helpful to health and spiritual strength, will be returning to missionary service in Brazil in September.

In the June issue of the MONTHLY Frank L. Kinsman '32, was reported to have received the diploma of the Presbyterian Seminary of Chicago, when as a matter of fact he was awarded his B.D. degree from this seminary.

C. Allen Goss is on a leave of absence from his church in Lexington, Ill., and is supplying the First Baptist Church of East St. Louis, Ill., during the illness of F. M. Dunk '10.

## BORN

To Timothy Pietsch '35, and Mrs. Pietsch, a daughter, Sally Sue, June 19, at Fukuoka, Japan.

To J. Arthur Graydon '32, and Mrs. Graydon (Ethel M. Hennings '32), a son, David Benjamin, May 29, at West Oneonta, N.Y.

To W. H. Stuckey '33, and Mrs. Stuckey '33, a son, Dan Joseph, June 11, at Fairfield, Iowa.

To Arthur E. Petznick '37, and Mrs. Petznick (Ebba Sandstrom '33), a son, Arthur Earl, June 15, at Chicago.

To A. N. Ferguson '29, and Mrs. Ferguson (Isabelle Miller '33), a son, William Ian, June 17, at Chicago.

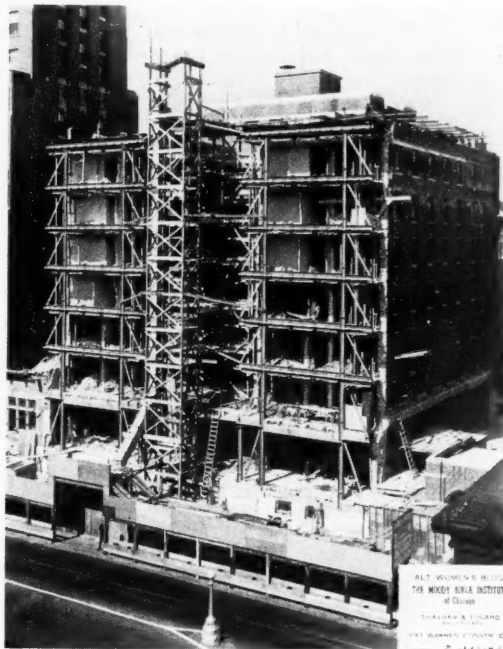
To Leslie M. Van Inwegen '35, and Mrs. Van Inwegen (Isabelle McNutt '36), a son, David Leslie, at Gary, Ind.

To C. Allan Goss '37 and Mrs. Goss (Geraldine Greek '37), a son, Allan Stewart, June 14, at Chicago.

## MARRIAGES

Harold R. Harlee '38, and Elsie Violet Benson '39, June 10, at Groveland, Fla.

John Christian Louer '30, and Janet Steel '38, June 24, at Oak Park, Ill.



The Front of the Women's Building During Alteration

'22), is leaving Creston, Iowa, where she and her late husband served in the pastorate of the First Baptist Church for more than seven years. On August 1 she is assuming charge of the Westervelt Home for missionaries' children in Batesburg, S.C.

Eva Rogers Gardner '96, Hobart, Ind., expresses her pleasure in reading news of students of the '90's. More news notes from early students would be welcomed by many readers.

Edgar R. Ayre '36, on June 5 received the Bachelor of Arts degree from North Central College, Naperville, Ill., and will continue his studies at the Evangelical Theological Seminary there.

W. A. Ross '29, arrived in the States on April 26, and is eagerly employed making known the work of the Mid-Missions in Brazil, S.A., where he has been laboring since 1935 with the natives on the upper reaches of the Amazon tributaries. He is there finding much heart hunger, and an encouraging response greets his

August, 1939



## AT REST

Harvey H. Bishop '00, whose long ministry has been spent as pastor of various Baptist churches in Maine, on May 31 received sudden call to enter into heavenly rest. He died at Westbrook, Me.

Helen L. Byrnes '12, for more than twenty years prominent in W.C.T.U. work as secretary of the Youth Temperance Council, and identified with other Christian movements, died suddenly on Sunday, June 11, on a train near Luling, Tex., while en route from Florida to her home in Los Angeles, Calif. She had rendered eager and devoted service in a wide field of endeavor. Interment was made at Waterloo, Iowa, the place of her birth.

Fred Grey '93, is reported, in an appreciative article in *The Missionary Herald*, to have been called to be with the Lord. Date and place of death are not given, but the heroic ministry of a faithful servant of God in Kansas, Oklahoma, and elsewhere, is mentioned with high praise.

## CLASS PICTURES REPLACED

Class pictures from November, 1905, to August, 1932, have been rephotographed and reduced to album size—and are on display in the Host's Office in the Administration Building. The work was done by Kaufmann-Fabry Company, a Chicago firm which has done photographic work for the Institute for many years. The pictures contained in the album were those which have hung on the walls of the old Auditorium building. Class pictures since August, 1932, are displayed on a wall rack in the Host's Office.

## FUTURE FACULTY ENGAGEMENTS

Dr. Harold L. Lundquist, August 6, Moody Memorial Church, Chicago; August 22, Hillside Meeting, Winona Lake, Ind.

Dr. Max I. Reich, August 7-13, Medicine Lake Bible Camp, Minneapolis, Minn.

Wm. H. Lee Spratt, August 6-12, Mary Lake Conference, Toronto, Ont.

## RECENT SPECIAL SPEAKERS

Rev. Vance Havner, pastor, First Baptist Church, Charleston, S.C.; Dr. Isaac Page, China Inland Mission; Rev. Egbert W. Smith, executive secretary of Board of Foreign Missions of the Presbyterian Church U.S.; Rev. N. J. Smith, European Evangelistic Missionary Society; Rev. James Calhoun, Fellowship Gospel Mission, Deckerville, Mich.; Rev. George Bates, pastor, Nottingham Baptist Church, Cleveland, Ohio; A. E. Barnett, Africa Inland Mission; E. C. Schofield, Sydney, Australia; Michael Walsh, evangelist and singer, Brooklyn, N.Y.; Dr. John R. Rice, pastor, Fundamental Baptist Church, Dallas, Tex.; R. G. LeTourneau, Peoria, Ill.; Dr. Donald Gray Barnhouse, pastor, Tenth Presbyterian Church, Philadelphia, Pa.; Dr. S. Luke Kim, pastor, Korean Community Church, Los Angeles, Calif.; Rev. George Alden Cole, pastor, Prospect Avenue Baptist Church, Buffalo, N.Y.; C. C. Denham, Interstate Narcotic Association; Rev. James Ostema, Sr., Champaign, Ill.; Rev. W. Ellis, Vancouver Bible Institute, Vancouver, B.C.; M. D. Christiansen, missionary in Africa, Scandinavian Alliance Mission; Otto F. Schoerner, missionary in Chinese Turkistan, China Inland Mission; Hans P. Freese, New York, N.Y.; Rev. L. P. Kirk, missionary in West Virginia and Kentucky, Home Evangelistic Alliance; T. J. Bach, director, Scandinavian Alliance Mission; Kenneth L. Pike, Camp Wycliffe, Ark.; Paul Rumball, missionary in Japan, Central Japan Pioneer Mission.

## FORTHCOMING CONFERENCES

(Continued from page 686)

Canadian Keswick Conference: June 24-Sept. 16 (continuously).

Cedar Lake (Ind.) Conferences: Girls' Camp, July 23-30; Fundamental Young People's Fellowship, July 30-Aug. 6; Christian Business Men's Committee, Aug. 6-13; Boys' Camp, Aug. 13-20; a week with W. Talbot-Hindley, Aug. 20-27; National Independent Fundamental Churches of America, Aug. 28-Sept. 4.

Central New York Bible Conferences (Homer,

N.Y.): Young People's Conference, July 28-Aug. 4; General Bible Conference, Aug. 6-20.

Denver (Colo.) Bible Institute Summer Conferences: Young People's Conference, Aug. 7-13; Summer Bible Conference, Aug. 16-27.

Erieside (Willowick, Ohio) Bible Conferences: General Conference, July 21-30; Boys' and Young Men's Conference, Aug. 1-10; Young Business Women's Conference, Sept. 2-4.

Fairhaven Bible Conference, Fairhaven, N.Y., Aug. 6-13.

Fundamental Young People's Conference, Cedar Lake (Ind.), July 30-Aug. 6.

"Gitchie Gume" Young People's Bible Camp (Eagle River, Mich.), Aug. 6-20.

Greenwood Hills (Fayetteville, Pa.) Bible Conference, July 22-Aug. 6.

Grove City (Pa.) Bible School, July 23-29.

Gull Lake Bible Conference, Gull Lake, Mich., July 1-Aug. 13.

Hephzibah Heights (Monterey, Mass.), June 15-Sept. 4.

Keewahdin Bible Conference (Port Huron, Mich.), July 2-Sept. 4.

Lake Odessa (Mich.) Bible Conferences: Christ Ambassadors, July 22-31; United Brethren School of Methods, Aug. 7-13; International Pentecostal Association, Aug. 23-Sept. 4.

Lake Ripley (Wis.) Conference on Evangelism, Christian Business Men's Committee, Aug. 12, 13.

Lake Superior Bible Conference (Eagle River, Mich.): Young People's Camp, Aug. 6-20.

"Maranatha" (formerly Lake Harbor Bible Conference), Muskegon, Mich.: Young People's Conference, July 17-Aug. 13; Christian Workers' Week, Aug. 14-20; Radio Week, Aug. 21-27; Evangelistic Week, Aug. 28-Sept. 4.

Medicine Lake Bible Camp (near Minneapolis, Minn.), July 31-Aug. 13.

Missions Fairs Conferences (near Minneapolis, Minn. on Medicine Lake): Lutheran Inter-Synodical Evangelistic Week, July 24-30; Medicine Lake Bible Camp, July 31-Aug. 13; Northwestern Bible Conference, Aug. 14-27; Lutheran Inspirational Retreat, Aug. 28-Sept. 4.

Montreat (N. C.) Summer Conferences: Montreat Leadership School, July 25-Aug. 3; Missions Conferences, Aug. 6-9, Aug. 10-16; Bible Conference, Aug. 17-27.

Montrose (Pa.) Bible Conferences: Ministerial Institute, July 17-27; General Conference, July 28-Aug. 13; Biblical Research Society's Conference, Aug. 14-21.

Moody Bible Institute Summer Conferences: Ministerial Institute, Montrose, Pa., July 17-27; Youth Rally, Chicago, Sept. 1-4.

Mount Hermon (Calif.) Conferences, June 13-Sept. 12.

New England Fellowship, Rumney, N.H.: Youth Conference, July 22-28; Pastors' Conference, July 31-Aug. 4; Women's Conference, Aug. 5-11; General Conference, Aug. 12-27; Youth Conference, Aug. 28-Sept. 4.

Niagara Bible Conferences (Olcott, N.Y.): Boys' Camp, July 27-Aug. 2; General Conference, Aug. 6-20.

Northfield Summer Conferences (E. Northfield, Mass.): Massachusetts Christian Endeavor Conference, July 24-31; Westminster Choir College, July 24-Aug. 14; General Conference, July 29-Aug. 14.

Oaklands Summer Bible Conference (near Hamilton, Ont.), July 30-Aug. 13.

Ocean Grove (N.J.) Conferences: Bible Lovers Conference, July 31-Aug. 5; Missionary Conference, Aug. 8-11; Conference on Evangelism, Aug. 14-19; Camp Meeting, Aug. 25-Sept. 4.

Odossah Bible Conferences (Machias, N.Y.): General Conference, July 30-Aug. 13; Boys' Camp, Aug. 16-26.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance, Aug. 4-13.

Peniel Bible Conference (Lake Luzerne, N.Y.), July 1-Aug. 26.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.), June 17-Sept. 4 (continuously).

Providence Bible Institute Conferences (Middleboro, Mass.): Young People's Conference, July 23-30; Prophetic Conference, Aug. 30-Sept. 4; Labor Day Young People's Conference (Providence, R.I.), Sept. 1-4.

Sammamish Bible Conference (Lake Sammamish, Wash.), July 19-30.

Southwest Bible and Missionary Conference (Flagstaff, Ariz.): Young People's Conference, July 25-30; General Conference, Aug. 1-13.

Stony Brook (L.I., N.Y.) Gatherings: Believers Bible Conference, July 22-Aug. 5; Oceanside Christian Workers Conference, Aug. 12-19; General Bible Conference, Aug. 19-Sept. 4.

Victorious Life Conferences (Keswick Grove, N.J.): July 22-30, Aug. 5-13, Aug. 19-27, Sept. 1-4.

Winona Lake (Ind.) Bible Conferences: School of Theology, July 11-Aug. 15; Prophetic Conference, Aug. 8-12; Jewish Conference, Aug. 12-16; Rescue Mission Convention, Aug. 13-17; School of Sacred Music, Aug. 14-26; Bible Conference, Aug. 16-27; Young People's Conference, Aug. 16-27; Camp Meeting, Aug. 28-Sept. 2.

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Moody Monthly



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## The Station

**DEDICATED WHOLLY TO  
 THE SERVICE OF  
 OUR LORD AND SAVIOUR  
 JESUS CHRIST**

### BEVERLY SHEA ADDED TO RADIO STAFF, JUNE 15.



On June 15 Beverly Shea, heard over W-M-B-I regularly during the past few months, was welcomed into the Radio Department as a full-time

worker to devote his time to announcing, singing, and general office work. Directly responsible for two programs, Hymns from the Chapel and Sundown, and assisting in a number of other broadcasts, Mr. Shea is already proving a valuable addition to the work.

Since last October, when he first came to the Institute, Mr. Shea has been engaged in Evening School promotion work, and was for several months bass soloist on the "Let's Go Back to the Bible" program. Before coming to Chicago, the new staff member was associated in radio work with Erling C. Olsen, of New York.

### STATION PLANS BROADCAST OF WINONA BIBLE CONFERENCE

Preparations are being made to bring to W-M-B-I listeners the highlights of the Winona Lake Bible Conference, which includes among its speakers Christian leaders of world-wide reputation. At this writing the exact hours cannot be given, but it is expected that about three sessions a day will be broadcast over W-M-B-I from August 16-27.

### AUGUST GRADUATES

Among those who will receive their graduation diplomas on the evening of August 3 are several members of the radio ensembles whose names are well-known to W-M-B-I listeners. Eloise Dorsey and Laura Mooney, heard in several vocal groups and frequently in solo selections, are listed among the graduates, as are two members of the Jubilate Trio, Lois Brandfellner and Helen Stevens. Present plans indicate that Eileen Eggert, the third member of the trio, will join the others in an extensive evangelistic tour at the close of this term. W-M-B-I instrumentalists who are scheduled to graduate in August are Beth Cunningham, organist; Ralph Powell, trumpeter, and George Gay, violinist. Ferne Pennington, who has assisted with office detail for several terms, and Kay Young, continuity writer, are also numbered among those who are completing their work at the Institute.

The loss of these faithful workers will be keenly felt in the radio ministry, but



The above picture of W-M-B-I call letter sign is used by courtesy of Lewis Logan, student photographer.

they leave with the prayers and good wishes of the whole department.

### NEW W-M-B-I CALL LETTER SIGN VISIBLE TO THOUSANDS

Visible to north-bound traffic for a distance of several blocks, the new W-M-B-I call letter sign on the south wall of the Institute Administration Building, bears silent witness to the active existence of "the station dedicated wholly to the service of our Lord and Saviour Jesus Christ." The letters, now illuminated during the evening hours by a powerful spotlight, will eventually be framed in neon tubing to make them even more conspicuous. As the gospel message on the air points men to Christ, so the W-M-B-I call letter sign continually points the thousands of LaSalle Street passers-by to the station where this Saviour of men is proclaimed.

### STAFF MEMBERS TO SPEAK AT FAIRHAVEN CONFERENCE

Wendell P. Loveless and Ralph E. Stewart, together with Dr. Herbert Lockyer, Grace Livingston Hill, Peter Deyneka, and others, will speak at the Fairhaven Bible Conference, Fairhaven, N.Y., August 6-13.

### MONTHLY PROGRAM OF STATION W-M-B-I Daylight Saving Time

#### Sunday, August 6, 13, 20, 27

11:00 A.M.—Moody Memorial Church  
 12:30 P.M.—Organ Recital  
 1:00 P.M.—Round Table  
 1:15 P.M.—Music  
 1:30 P.M.—Message  
 2:00 P.M.—Guest Musical Program

#### Monday, August 7, 14, 21, 28

7:00 A.M.—Sunrise Service  
 10:30 A.M.—Shut-in Program  
 12:00 M.—Midday Hour  
 3:00 P.M.—Message  
 3:30 P.M.—Songs of the Gospel  
 3:40 P.M.—The Gospel in Print  
 4:00 P.M.—Galilean Male Quartet  
 4:15 P.M.—"Stories of Hymns We Love"  
 4:30 P.M.—Message  
 4:45 P.M.—Song Sermons  
 5:00 P.M.—Child Evangelism Fellowship  
 5:15 P.M.—Piano and Organ Duets  
 5:45 P.M.—Decision Time  
 6:00 P.M.—Music  
 6:30 P.M.—Question Hour  
 7:00 P.M.—Melody Moments  
 7:15 P.M.—Sunset Message  
 7:30 P.M.—Sunset Music

#### Tuesday, August 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service  
 10:30 A.M.—Home Hour

#### Wednesday, August 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
 10:30 A.M.—Radio Sketches with Song  
 11:30 A.M.—Continued Story Reading  
 12:00 M.—Midday Hour  
 3:00 P.M.—International Sunday School Lesson  
 3:30 P.M.—Hymns You Love to Sing  
 3:45 P.M.—Question Hour  
 4:15 P.M.—Wonderful Words  
 4:30 P.M.—Organ Melodies  
 4:45 P.M.—Story Time for Boys and Girls  
 5:15 P.M.—For Women Only  
 5:30 P.M.—Words and Music  
 6:00 P.M.—Message  
 6:15 P.M.—Hymns from the Chapel  
 6:30 P.M.—"Dr. Quiz"  
 7:00 P.M.—The King's Messengers  
 7:30 P.M.—Message

#### Thursday, August 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service

#### 10:30 A.M.—Music

10:45 A.M.—Echoes from Mission Fields  
 11:15 A.M.—Missionary Music  
 11:30 A.M.—Continued Story Reading  
 12:00 M.—Midday Hour  
 3:00 P.M.—Birthday Program  
 4:00 P.M.—Organ Melodies  
 4:15 P.M.—Scandinavian Service  
 4:45 P.M.—Foreign Language Period

#### Friday, August 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
 10:30 A.M.—Message  
 11:00 A.M.—Friday Morning Songsters  
 11:30 A.M.—Continued Story Reading  
 12:00 M.—Midday Hour  
 3:00 P.M.—Message  
 3:30 P.M.—Something to Sing About  
 3:45 P.M.—The Parson's Notebook  
 4:00 P.M.—Album of Sacred Classics  
 4:15 P.M.—Hebrew Christian Broadcast  
 4:30 P.M.—Sacred Varieties  
 4:45 P.M.—Trophies of Grace  
 5:00 P.M.—Devotional Music  
 5:15 P.M.—Tract League  
 5:30 P.M.—Lyrical Moments  
 6:00 P.M.—Message  
 6:15 P.M.—Glory Moments  
 6:30 P.M.—Sundown  
 7:00 P.M.—International Sunday School Lesson  
 7:30 P.M.—Sunset Music  
 2:00-3:00 A.M.—"Midnight Hour"

#### Saturday, August 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
 10:30 A.M.—K.Y.B. Club  
 11:15 A.M.—Teen-Age Bible Study  
 11:30 A.M.—Church School Program  
 12:00 M.—Midday Hour  
 3:00 P.M.—Strings and Voices  
 3:30 P.M.—Message  
 4:00 P.M.—"Mother Ruth"  
 4:30 P.M.—Foreign Language Period



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## WHAT ONE COPY OF THE MONTHLY ACCOMPLISHED

Rev. John E. Dahlin, pastor of the Evanston Evangelical Free Church, provides an interesting experience in which a copy of the **MOODY MONTHLY** took a large part. It appears that he offered a six months subscription to a Christian periodical for the best answers to a series of Bible questions. The young woman who won the contest was given samples of several magazines, among them a copy of the **MOODY MONTHLY**. It just so happened that this number contained a splendid article showing the falsity of Mormonism. The mother of this young woman belonged to the Mormon church, but this article was the means of opening her eyes and bringing her to a full acceptance of gospel truth. The testimony of this convert is as follows:

"Twenty years ago I joined the reorganized Church of the Latter Day Saints, and believed all the doctrines of Joseph Smith. Recently when the pastor of the Evangelical Free Church offered a prize for the best answers to a series of Bible questions, my daughter was successful in winning the contest, and for the prize had the choice of a six months subscription to one of three magazines. The copy of the **MOODY MONTHLY** had an article on Mormonism, by William James Robinson, D.D., of Kansas City, Mo. I asked Rev. Mr. Dahlin for more information on the subject, and he brought me a brief sketch of the life of Joseph Smith and his followers. I read this book several times, and came to the conclusion that my religion was all wrong and that Joseph Smith was an impostor. I shall always thank God for sending Pastor Dahlin to Ludington, and the circumstances which opened my eyes to the falsity of Mormonism."

## Book Notices

(Continued from page 690)

### Gospel Pictures from Luke's Pen, by J. R. Littleproud.

Fifty-one lessons are taught from the Gospel of Luke and from the Acts of the Apostles. Each lesson includes an outline for the teacher's study, the approach, teaching the lesson, testing the lesson, and, under applying the lesson, helps, suggestions, meditations, and the lesson illustrated. An introduction entitled, "Five steps in teaching the lesson," furnishes a background of the method used by the Lord Jesus in Luke 10.

195 pages. 8 x 5 1/4 inches. Gospel Folio Press, Grand Rapids. \$1.00. L.E.L.

### Revelation—Scripturally Illuminated, by Keith L. Brooks.

By the question method, and cross-reference study outlined in this book, the student who carefully writes his findings in the blank spaces provided, will have a complete commentary of Revelation. This method of approach to this prophetic book will strengthen one's belief and spur on the young Christian to search the Word further. An excellent study book for groups of young people or adults, or for private study.

96 pages. 9 x 5 1/4 inches. American Prophetic League, Los Angeles. 50 cents. H.E.G.

### Sermon Seed in the Psalms, by A. MacFadyen.

This is a treatment of every one of the psalms with the purpose of helping preachers and Bible class leaders in the preparation of messages from this portion of God's Word. The author states in His preface that they are not meant to be weighed in the literary or critical balance. His aim is to provide helpful suggestions in the use of the psaltery. The method is to lead the student into the understanding of the central message of each psalm, followed by a suggestive outline of treatment. It is a pleasure to commend this book to those who may have need of such a help.

140 pages, 7 1/4 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. P.B.F.

### The Lord's Return, by W. Graham Scroggie, D.D.

It is a peculiar pleasure to bring this volume to the attention of the Christian public. It embraces seven chapters: The Goal of History, The Teaching of Christ, The Witness of the Apostles, The Signs of the Times, The Advent and the Ages, The Challenge to the Christian, The Position of a Sinner.

This volume will be found of special interest and help to young ministers in guiding them in the intelligent and scriptural presentation of the subject of the Lord's return. The author shows decided skill in bringing to view the essential features of the subject, while at the same time passing by controversial matters. It would be difficult to find a more practical and sane presentation of the subject.

It is not to be expected that a book of this type should be beyond criticism. One example may be cited on page 166. In setting forth the value of a human soul he says: "It is a scintillation of Deity, the breath of the Almighty on which is stamped the image of God." It would be but a short step from this statement to the declaration that man has a spark of deity in him.

171 pages. 7 1/2 x 5 inches. Pickering and Inglis, London. 90 cents. P.B.F.

### Through the Land of Babylon, by Leonard T. Pearson.

A fascinating little book graphically describing a tour through the territory known as "The Cradle of Humanity," giving a peep into the world's earliest civilization.

72 pages. 7 1/2 x 5 inches. Marshall, Morgan & Scott, London. 75 cents. W.H.L.S.

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### WHAT ONE COPY OF THE MONTHLY ACCOMPLISHED

Rev. John E. Dahlin, pastor of the Evanston Evangelical Free Church, provides an interesting experience in which a copy of the MOODY MONTHLY took a large part. It appears that he offered a six months subscription to a Christian periodical for the best answers to a series of Bible questions. The young woman who won the contest was given samples of several magazines, among them a copy of the MOODY MONTHLY. It just so happened that this number contained a splendid article showing the falsity of Mormonism. The mother of this young woman belonged to the Mormon church, but this article was the means of opening her eyes and bringing her to a full acceptance of gospel truth. The testimony of this convert is as follows:

"Twenty years ago I joined the reorganized Church of the Latter Day Saints, and believed all the doctrines of Joseph Smith. Recently when the pastor of the Evangelical Free Church offered a prize for the best answers to a series of Bible questions, my daughter was successful in winning the contest, and for the prize had the choice of a six months subscription to one of three magazines. The copy of the MOODY MONTHLY had an article on Mormonism, by William James Robinson, D.D., of Kansas City, Mo. I asked Rev. Mr. Dahlin for more information on the subject, and he brought me a brief sketch of the life of Joseph Smith and his followers. I read this book several times, and came to the conclusion that my religion was all wrong and that Joseph Smith was an impostor. I shall always thank God for sending Pastor Dahlin to Ludington, and the circumstances which opened my eyes to the falsity of Mormonism."

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(Continued from page 690)

### Gospel Pictures from Luke's Pen, by J. R. Littleproud.

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195 pages. 8 x 5 1/4 inches. Gospel Folio Press, Grand Rapids. \$1.00. L.E.L.

### Revelation—Scripturally Illuminated, by Keith L. Brooks.

By the question method, and cross-reference study outlined in this book, the student who carefully writes his findings in the blank spaces provided, will have a complete commentary of Revelation. This method of approach to this prophetic book will strengthen one's belief and spur on the young Christian to search the Word further. An excellent study book for groups of young people or adults, or for private study.

96 pages. 9 x 5 1/4 inches. American Prophetic League, Los Angeles. 50 cents. H.E.G.

### Sermon Seed in the Psalms, by A. MacFadyen.

This is a treatment of every one of the psalms with the purpose of helping preachers and Bible class leaders in the preparation of messages from this portion of God's Word. The author states in His preface that they are not meant to be weighed in the literary or critical balance. His aim is to provide helpful suggestions in the use of the psalter. The method is to lead the student into the understanding of the central message of each psalm, followed by a suggestive outline of treatment. It is a pleasure to commend this book to those who may have need of such a help.

140 pages, 7 1/4 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. P.B.F.

### The Lord's Return, by W. Graham Scroggie, D.D.

It is a peculiar pleasure to bring this volume to the attention of the Christian public. It embraces seven chapters: The Goal of History, The Teaching of Christ, The Witness of the Apostles, The Signs of the Times, The Advent and the Ages, The Challenge to the Christian, The Position of a Sinner.

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It is not to be expected that a book of this type should be beyond criticism. One example may be cited on page 166. In setting forth the value of a human soul he says: "It is a scintillation of Deity, the breath of the Almighty on which is stamped the image of God." It would be but a short step from this statement to the declaration that man has a spark of deity in him.

171 pages. 7 1/2 x 5 inches. Pickering and Inglis, London. 90 cents. P.B.F.

### Through the Land of Babylonia, by Leonard T. Pearson.

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